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THE CREATIVE POWER OF THE JAPANESE

By DR. TOSHIO NOGAMI

IT is generally said that the Japanese people are skillful in imitation and lack originality ; and there are many who consider it a great national defect. There are others who think it is attributable to the fact that education has hitherto inclined to the cramming method, that memory is overburdened, and that the habit of reflection is neglected. From this point of view many endeavour to enhance creative or spontaneous effort in school education. There are also a number of men who entertain the pessimistic idea that the Japanese are a second-rate nation that will remain merely an imitator of foreign civilisation forever. Which is true ?

As a matter of fact, Japan has done her best these forty or fifty years to imitate Western civilisation. If we look at things round about us, we shall see most of them are imports from the West or imitations of things Western. When, for instance, I look about the study where I am writing this article, I see that the clothes I wear are foreign, what I have in my hand is a foreign-made fountain pen, I am seated on a chair and before a table of the Western style ; on the table there is a telephone ; overhead there is an electric lamp ; behind me there is a steam-heater ; the study itself is in the European fashion. Originally, the

University itself, nay, the educational system in present Japan was imitated from the West. The learning taught and studied therein is mostly imported from abroad. Go out into the city, and you will see electric cars and automobiles running by. Outside the city trains are running. It seems to us as if almost all things in present Japan were imitated from things Western.

These facts clearly bespeak that the Japanese have an ample talent for imitation, but they do not testify that the Japanese lack creative talent. These two points are often mistaken for each other, but it is necessary to distinguish them clearly. If, for instance, we see a man drinking wine, we must not conclude that he has an aversion to cake. The Japanese have imitated Western civilisation these hundred years with might and main, it is true, but it is not because they cannot create. It is rather proper to say that imitation has been more profitable to them than creation.

We can understand this if we think a little. Japan is situated in a corner of the East and far from the West. Shutting herself up for three hundred years, she had had little or no intercourse with foreign countries. During that period a number of countries rose up in the comparatively small continent of Europe,

and vied with one another to promote civilisation. In the period of Kaei (1848-53) when Japan was awakened from a long dream by the stimulus of America, Japanese civilisation (at least from a material point of view) was far behind that of the West. What method should Japan take in such a case? Was she too proud to imitate the West? and would she create a civilisation of her own? Or would she modestly adopt the foreign strong points? The wisest way at that time, it is needless to say, was not the former, but the latter. Accordingly, she first of all imitated the Western military system, built men-of-war, cast cannon, and defended herself from their attack. In the second place, she learned medicine and other branches of learning, and thus contributed to the public weal. Furthermore, she studied law and economy with the intention of establishing her nation in the world and of organising the institutions necessary for it. On account of this she could be an independent country amidst her national difficulties without being disdained by any of the foreign countries. On account of this, moreover, she has been able to be considered one of the Powers. If, on the contrary, Japan had been too proud to imitate the West: if she had attempted to improve the bow and arrow instead of imitating the cannon, or if she had been contented with the *kago* (a sort of palanquin) instead of the train, she would not have been able to maintain her existence.

Of course, her imitation of the West went to an extreme: she admired everything Western, while things Japanese, though excellent, were apt to be ignored. There was a time when her noble works of art and her good customs were

indifferently disregarded and thrown off; and even now this bad custom remains. But it is prevailing in some limited circles. Generally speaking, Japan's imitation of Western civilisation has been the right thing; and this has rescued her from the brink of ruin and brought her to the present prosperity.

Western civilisation of to-day was not dated long ago, but is rooted these three or four hundred years. We cannot learn it in a short time. Japan has been learning it these hundred years, but even to-day it is not enough. She must learn further and more assiduously. The reason that Japan's activity since the Restoration has been directed chiefly to imitation is because she has been busy imitating and has not had time enough to create. We cannot conclude from this fact that the Japanese have no creative power.

Some go further and say, "It is true that the Japanese have been too busy imitating to exhibit their originality these many years. But was there any civilisation peculiar to Japan? What is the civilisation besides that which has been introduced from Korea and China? Was not Japanese civilisation always a mere transplantation of foreign civilisation?"

There are many in Japan who propose such an argument, and they are men of thought and learning. But I should like to ask of these men, "Is this argument applicable to Japan alone? Does it not hold good equally in British, French and German civilisation? Do you think that England, France, Germany and the other civilised countries alone have a civilisation of their own? and that Japan alone has no civilisation peculiar to her and that hers is merely an imitated civilisation?"

tion?" If they think so, I am afraid they have not studied Western civilisation enough.

It is needless to say that Western civilisation of to-day is traceable to Greece and Rome, and further to Phoenicia, Babylon, Assyria and Egypt; and originally to India or China. Asian and African civilisation entered Greece and Rome, where it formed a great reservoir called European civilisation. From Rome it was introduced to the Teutons and Gauls, who were then savages; and it has formed modern civilisation after the mediaeval ages. If we consider from afar English, French and German civilisation, each seems to have some remarkable specialties of its own. But if we trace the sources of these civilisations, we shall see that they have once been influenced by the civilisations of many other countries. In this respect Japanese civilisation is quite similar to English, French, and German civilisation. If there be any difference, it may be that which is derived from their geographical and historical situation: it may be only a matter of degree. Of course, English civilisation has its own specialties, and German civilisation has its own specialties; and so has Japanese civilisation. Japan has adopted Chinese and Western civilisation, and has always Japanised it.

The Japanese people of to-day, brought up in the atmosphere of Western civilisation, are inclined to think that things Western are all good and great. They associate the West with the train, telegraph, aeroplane, science, great industry, progress, civilisation; and they associate Japan and the East with stubbornness, savagery, superstition, fogysm. They seem to think all Western people can

invent such things as the locomotive, flying machine and telephone, and that all Japanese people are savages full of superstition. They forget these machines and engines were not invented by all Western people, but by some great Western men; and that all the others imitate and make use of them. They are apt to think that there is a great difference in intellect between the Japanese and Westerners, and that the former do nothing but imitate while the latter always invent.

The above statements only serve to show that there is no clear proof that the Japanese themselves lack originality. Let me proceed to give one or two instances of remarkable originality as manifested by Japanese people. The first are the works of those lady writers who appeared in the Heian period. Murasaki Shikibu's *Genji Monogatari* and Sei-Shonagon's *Makura no Soshi* appeared in the 10th century of the Christian era. Did any such splendid works appear in England, France or Germany in those days? It must be said to be a wonderful thing that in so remote an age such great works were written by Japanese women, who are generally considered to be inferior in education and intellect to Western women. In the 16th century England produced Queen Mary, Queen Elizabeth and Lady Jane Grey; these ages somewhat resembled the Heian period of Japan, but were six centuries later.

Another instance is the development of civilisation in the Tokugawa period. Quite independent of any foreign influence, this period was one in which Japan produced her own special civilisation. In the Genroku and Kyoho years (1688-1735), especially, she achieved the

glory of civilisation. This is worth particularly recording in the history of the world's civilisation.

The Meiji period was one in which Japan, as has just been mentioned, imitated Western civilisation. Notwithstanding, the Japanese specialties presented themselves, and made great progress in some points—say, in military and primary education. To do her justice, Japan is not inferior to any other country in these two respects.

If we consider more radically, imitation itself is not always inferior to creation. Considered from the merit of spiritual activity, creation is a step superior to imitation, it is true; but an imitator is not actually inferior to an inventor or a creator. Let us compare Germany and France. France chiefly surpasses Germany in creation. Germany excels in imitating foreign things and improving them. German learning is a wonder in the world, but no German has ever made such great inventions or discoveries as Newton's universal gravitation or Darwin's evolution theory. The flying machine and the submarine boat were invented by Frenchmen, but it is Germans that have improved them, built ingenious aeroplanes and submarines, and embarrassed their enemies

in the late World's War. German imitations often surpass their originals.

Though the Japanese, therefore, may be supposed to excel only in imitation and lack originality, they need not fear or take a gloomy view. They should display their strong points more and more, and contribute to the world's civilisation. In fact, it is not proved that the Japanese lack originality. The idea is based on some very superficial observations, and a conclusion hastily drawn.

I do not encourage the blind pride of the Japanese, but there are young men who think the ability of Japanese people is inferior to that of Westerners, that everything Western is excellent and everything Japanese bad, and that the Japanese are an inferior nation. I greatly regret there are such. Japanese people think Chinese and Koreans are trucklers; but to my thinking, none are greater trucklers than the Japanese in some circles to-day. They think everything *foreign-made* is good and that everything *made in Japan* is a crude article. Such an idea is prevalent in the world of thought, too. The thought that the Japanese excel only in imitation and lack originality may have come from such weak minds.



THE INTONATION OF THE "NOH" SONG

By MARK KING

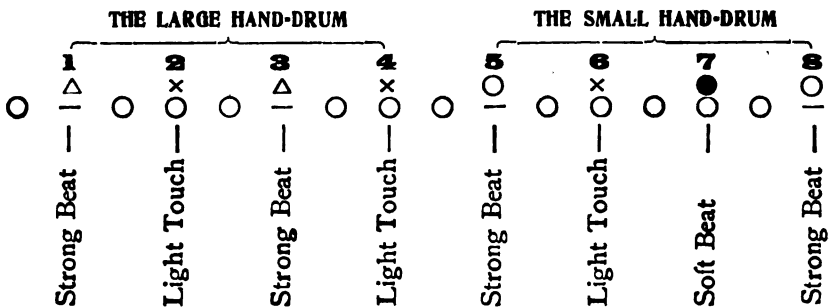
VI

EACH line of the lyrical drama of the "Noh" dance has 12 syllables composed of 7, 5 syllables in a line, and the octave time is applied to 12 syllables in a line, which is divided into two parts and the part composed of the "7" syllables is intoned to the accompaniment of the large hand-drum, the latter half being accompanied by the small hand-drum. The octave-time of a line is called the "Honji"; and the sexi-time is called the "Kataji" or the "Hitotsuji"; and the quadri-time is called the "Tori"; and the binary-time is called the "Okuri."

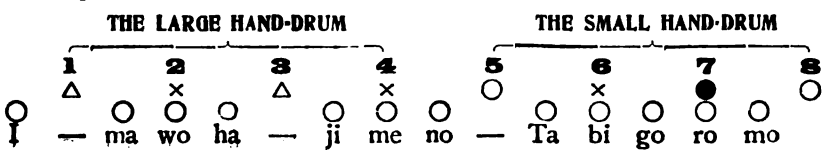
△, ○ are the notes of the strong beat in singing, and × represents a very light touch, while ● represents a soft beat, and ▲ represents the hard sound in the large hand-drum; and ä (as in cät), ě (mĕn), ĭ (pĭn), ȳ (gȳt), and ŭ (bŭll) are short musical sounds, while n̄ as in mōn̄ is marked as above representing a long musical sound.

"≡", "≡" are the marks of the rising and the falling of the sound in the intonation, ≡ is that of the running notes, and ≡ denotes a "quicker, higher, and longer" sound.

Part (I). "Honji" has octave-time in a line, and is as follows:—



Example:—



The "Takasago" of the "Noh" dance.

Part (II). "Tori" has quadri-time in a line, and is as follows :—

**THE LARGE
HAND-DRUM**

1
○ △
—
Strong Beat

2
○ ×
—
Light Touch

**THE SMALL
HAND-DRUM**

3
○ ●
—
Soft Beat

4
○ ○
—
Strong Beat

Example :—

THE LARGE HAND-DRUM

1
○ △
—

2
○ ×
—

3
○ △
—

4
○ ×
—

THE SMALL HAND-DRUM

5
○ ○
—

6
○ ×
—

7
○ ●
—

8
○ ○
—

— (Tori) —

1
△
—
(Yá)

2
○ ×
—
Ya ma

3
○ ●
—
de ra

4
○ ○
—
no Ha

1
○ △
—
ã ru

2
○ ×
—
no õ

3
○ △
—
yu —

4
○ ×
—
u gu

5
○ ○
—
re —

6
○ ×
—
Ki te

7
○ ●
—
mi re

8
○ ○
—
ba I

1
○ △
—
ri —

2
○ ×
—
a i

3
○ ●
—
no —

4
○ ○
—
ka ne

1
○ △
—
ni i

2
○ ×
—
—

3
○ △
—
● Ha

4
○ ×
—
na zo

5
○ ○
—
— ti

6
○ ×
—
ri ke

7
○ ●
—
ru —

8
○ ○
—
—

(Yaohá)

1
○ △
—
n —

2
○ ×
—
— ●

(Yaohá)

The "Mii-Dera" of the "Noh" dance.

Part (III). "Kataji" or "Hitotsuji" has sexi-time in a line, and is as follows :—

**THE LARGE
HAND-DRUM**

1
○ △
—
Strong Beat

2
○ ×
—
Light Touch

THE SMALL HAND-DRUM

3
○ ○
—
Strong Beat

4
○ ×
—
Light Touch

5
○ ●
—
Soft Beat

6
○ ○
—
Strong Beat

Example :—

THE LARGE HAND-DRUM				THE SMALL HAND-DRUM			
1 △	2 ×	3 △	4 ×	5 ○	6 ×	7 ●	8 ○
Fu	ke	yu	ku	ka	ne	no	ō
—	—	—	—	—	—	—	—
1 △ 2 × — (Tori) — ä — — — — ● A ○ ka ○							
(Yaohá)							
1 △ 2 × 3 ○ 4 × 5 ● 6 ○ ä nu ü — Wa — ka re no — to ri							
— (Kataji) —							
1 △ 2 ×							

wa

ä ●

Mo

no

—

ka

wa

to

ō

E

i

ze

si

mo

—

				(Yaa)							
○ — — ● Ko — i ji no — ta yo ri no ō ○											
(Yao)											
○ — zu re no — Ko e to — ki ku mo no wo ō											

The " Mii-Dera " of the " Noh " dance.

Part (IV). "Okuri" has binary-time in a line, and is as follows:—

The diagram illustrates drum beats for two instruments: 'THE LARGE HAND-DRUM' and 'THE SMALL HAND-DRUM'.

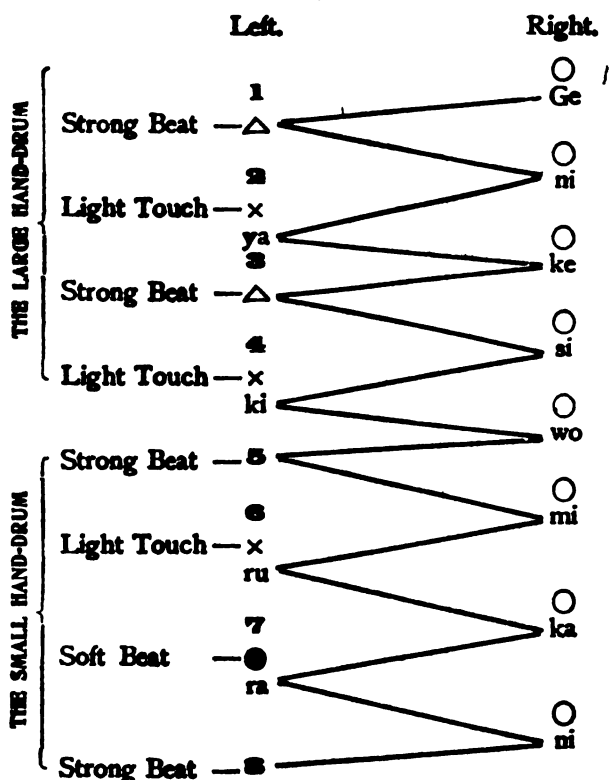
THE LARGE HAND-DRUM: This section shows four beats, numbered 1 through 4. Each beat is represented by a circle with a symbol inside: 1 (triangle), 2 (x), 3 (triangle), and 4 (x). Below each symbol is a horizontal line. A bracket above the first four beats groups them under the title 'THE LARGE HAND-DRUM'.

THE SMALL HAND-DRUM: This section shows four beats, numbered 5 through 8. Beats 5, 6, and 7 are represented by circles with a horizontal line below them. Beat 8 is represented by a circle with a triangle inside and a horizontal line below it. A bracket above beats 5 through 8 groups them under the title 'THE SMALL HAND-DRUM'.

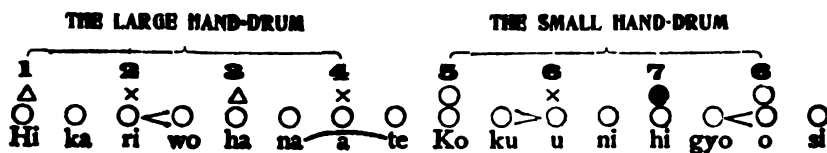
THE SMALL HAND-DRUM: This section shows two additional beats, numbered 1 and 2. Beat 1 is represented by a circle with a solid dot inside and a horizontal line below it. Beat 2 is represented by a circle with a horizontal line below it. A bracket above these two beats groups them under the title 'THE SMALL HAND-DRUM'.

Soft Beat and **Strong Beat** labels are positioned vertically below the beats in the third section. 'Soft Beat' is aligned with beat 1, and 'Strong Beat' is aligned with beat 2.

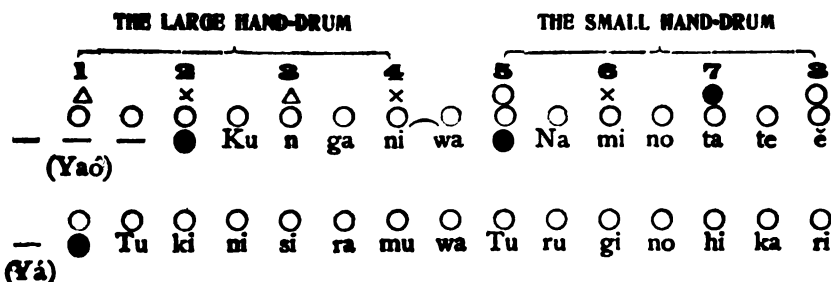
(THE METRONOME).



Part (2). "Chū-Nori" (Shura-Nori) or the "Quick Intonation" is as follows:—



The "Tamura" of the "Noh" dance.



The "Yashima" of the "Noh" dance.

Part (3). "Ō-Nori" or the "Wavy Intonation" is as follows :—

Example :— (A).

THE LARGE HAND-DRUM				THE SMALL HAND-DRUM			
1	2	3	4	5	6	7	8
△ ○	×	△ ○	×	○ ○	×	● ○	○ ○
Ka —	ne —	wo —	mo ǒ	— ma	ǎ —	ta ǎ	nu —
○	○	○	○	○	○	○	○
Wa ǎ —	ka re —	ko —	so ǒ —	a ǎ —	re —		

The "Saigyo-Sakura" of the "Noh" dance

Example :— (B).

THE LARGE HAND-DRUM				THE SMALL HAND-DRUM			
1	2	3	4	5	6	7	8
△	×	△	×	○	×	●	○
—	●	Mo —	mi —	ba —	ti —	ri —	to
(Yaá)							
○	○	○	○	○	○	○	○
— bu —	mi —	sa —	ki i	wo —	ha —	ra —	i
(Yaá)							
i —	●						
(Yaá)							

The "Hana-Gatami" of the "Noh" dance.

Example :— (C).

THE LARGE HAND-DRUM				THE SMALL HAND-DRUM			
1	2	3	4	5	6	7	8
△	×	○ △	×	○ ○	×	● ○	○ ○
		A ǎ —	zu —	ma —	A —	so —	bi
○	○	○	○	○	○	○	○
— no ǒ ●	Ka ǎ —	zu —	ka ǎ —	zu ũ —	ni		
i —	●						
(Yaá)							

The "Hagoromo" of the "Noh" dance.

PART THREE

There are two parts in a whole "Noh" dance :—one is a poem which is intoned, and the other is prose which has no intonation.

Part (I). The strains in the "Noh" dance are very necessary to enable the dancers to recite the poems and songs with the necessary peculiar intonation :—

Shidai, Michi-Yuki, Issei, Sashi, Uta, Kuri, Kusé, Rongi, Machi-Utai, Nochi-Shite-no-De, Kiri, Katari, and Waka. They are as follows:—

- (1).—"Shidai" or "Programme" is an explanation of the beginning of a performance of the "Noh" dance, and is recited by the Deutagonist (Waki). It is a poem composed of 7, 5 syllables with this meaning:—"It is now my first journey, and many days must be taken to finish my long travelling." The Deutagonist sings the poems twice over, but the Chorus is sung only after the first verse.
- (2).—"Michi-Yuki" or "Process" is a poem which is recited by the Deutagonist (Waki) in a fluent style and describes the picturesque scenes on the journey. The poem is composed of 7, 5 syllables; and after the dancer has recited the poem of the "Process," it sometimes is followed by the prose of "I hurried along on the way here," which is called "Tsuki-Zerifu" or "the arrival words."
- (3).—"Issei" or "Joint singing" is a poem to be sung by the Protagonist (Shité), or the Deutagonist (Waki), and the Companion (Tsuré) together, to state their impressions of the charming scenes on their journey. It is an epic poem composed of (A) 5; 7, 5; 7, 5 syllables, or (B) 7, 5; 7, 5; 7, 5 syllables:—

Example:— (A).

7 syllables							5 syllables						
○	○	○	○	○	○	○	—	○	○	○	○	○	—
Ma	tu	no	Ha	ru	ka	ze	—	Fu	ki	ku	re	te	—
○	○	○	○	○	○	○	—	○	○	○	○	○	—
○	no	e	no	ka	ne	mo	—	Hi	bi	ku	na	i.	—

The "Takasago."

Example:— (B).

7 syllables							5 syllables					
○	○	○	○	○	○	○	—	○	○	○	○	○
Si	o	ku	mi	gu	ru	ma	—	Wa	zu	ka	na	ru
○	○	○	○	○	○	○	—	○	○	○	○	○
U	ki	yo	ni	me	gu	ru	—	Ha	ka	na	sa	yo
○	○	○	○	○	○	○	—	○	○	○	○	○
Na	mi	ko	ko	mo	to	ya	—	Su	ma	no	u	ra.

The "Matsu-Kaze."

- (4).—"Sashi" or the "Opening of the singing" is the first stanza to be sung smoothly and fluently by the Protagonist (Shité).
- (5).—"Uta" or "Poem or Song" is a grand and beautiful poem with a melody. There are two different renderings of the poem:—one is called "Age-Uta" or "High-pitched poem" to be sung in a high pitched voice,

the other is called "Sage-Uta" or "Low-pitched poem" to be rendered in a low key.

- (6).—"Kuri" is a kind of an intonation of the "Noh" dance which is a poem to be sung by a Chorus previous to the "Kusé Dance."
- (7).—"Kusé" is an intonation of the "Kusé Dance" which was much in vogue in ancient times. There are two different styles in the singing of the "Kusé":—one is called "I-Gusé" and the song which accompanies it is sung, slowly and gently, by the Protagonist (Shité) who is sitting on the stage or a tabouret; the other is called "Mai-Gusé" or "Tachi-Gusé" which is to be sung lightly by the Chorus while the Protagonist is dancing. The poem to be sung by the Protagonist in dancing is called "Ageba."
- (8).—"Rongi" or "Argument" is a lyric poem in dialogue sung merrily and jovially by the Protagonist, the Deutagonist, the Companion and Chorus, alternately.
- (9).—"Machi-Utai" is a poem, and its name originated in the waiting for the Second Protagonist (Nochi-Shité) to come upon the stage after the exit of the First Protagonist (Maé Shité). The Deutagonist began to sing the poem after a farce (Kyōgen or Comedietta), and during an Interval of the "Noh" dance.
- (10).—"Nochi-Shité-no-De" means that the Second Protagonist came on to the stage, and began to sing the poem in the same manner as the First Protagonist sang it previously.
- (11).—"Kiri" or "Finis" is a poem at the close of the "Noh" dance.
- (12).—"Katari" or "Narration" is a poem to be sung by the Protagonist with a peculiar intonation at the end of the "Noh" dance.
- (13).—"Waka" is a fragment of a poem of the "Noh" dance and it is to be sung by the Protagonist at the conclusion of the dance.

Part (II). The modulations of the prose recitation of the "Noh" dance are as follows:—Kotoba, Sashi, Iroyé, Kuri, Nanori, Yobikake, Mondō, Katari, Kudoki, and Fumi.

- (1).—"Nanori" or "Introduction of the personal name and status" is prose which is recited by the Deutagonist (Waki) who comes upon the stage repeating the words:—"I am a priest (or a monk), who comes from an eastern country."
- (2).—"Yobikake" or "Calling or Accosting" is in prose and is used when the Deutagonist accosts the Protagonist (Shité) from the Bridge.
- (3).—"Mondō" or "Dialogue" is a conversation between the Protagonist and the Deutagonist.
- (4).—"Katari" or "Narration" is narrative prose related by the Deutagonist at the end of the "Noh" dance.
- (5).—"Kudoki" or "Reminiscence" is a recollection of what one did at some past time.
- (6).—"Fumi" or "Letter" is a letter found in the "Yuya" and "Hana-Gatami" or the "Flowery Basket" of the "Noh" dance.

MIGRATION OF STUDENTS IN THE WORLD

By DR. S. MOTODA

[The following interesting study of the great movement of students from one country to another in search of learning was read before the Josui Club, Tokyo, by the author.]

One of the most interesting subjects brought out at the meeting of the General Committee of the World Student Christian Federation, held at St. Beatenberg in Switzerland last summer was the migration of students in the world. Going out from a somewhat isolated insular country such as Japan, I was more than any other impressed by the revelation that there is a great movement of the world's inhabitants from one place to another in quest of pleasure or wealth or knowledge.

We know from the history of mankind that there have always been such movements in certain parts of the world. The migration of the Israelites is probably the best illustration of the fact. But with the improvement of communication, and with the desire for greater happiness and higher life, the migration of peoples on the face of earth has become quite universal and constant.

This is more true in the West than in the East. Traveling through America and Europe, one is surprised to see how many tourists there are, men and women, individuals and families, moving about from one country to another. In hotels, stations, and postoffices, you will notice all shades of color and hear all kinds of languages. Nor are there only transients; there are also large numbers of resident foreigners, consisting of officials, business men, missionaries, and laboring men who have settled down and mingled

with the native population. To us Easterners every city in the West presents manifold cosmopolitan characteristics.

One aspect of this great movement particularly impresses me, namely, the movement of students from one part of the world to another. It is said that there are three great streams of movement among the students of the world, the first of which is the stream of Oriental students, moving to Japan, America, England, and France. There are today nearly 9,000 Chinese students abroad, of whom 4,000 are in Japan, 2,000 in France, 1,400 in the United States, 400 in England, and the others distributed throughout the rest of Europe. There are about 2,500 Japanese students abroad, including "Renshusei" (training student), most of whom are in the United States. Before the war, there were about 500 in England and other European countries, but at the end of the war there were only 44. Now the number has begun to increase again. In Switzerland alone there are about 50, and in England about 300. The Filipino students have two streams of movement, one to Japan and the other to the United States. In Japan there are probably 30 in all, while in the United States 300. The Indian students, too, are moving in opposite directions; a few of them are now in Japan, and 1,000 in England. The second great stream is the moving of Slavic students from Russia and Poland to Germany, Switzerland, Austria, France and Belgium. The third is the movement from Latin America to North America and some European countries.

Besides these main streams, there are smaller movements constantly going on between the European countries and also between America and Europe. These students are free citizens of the world. They move from one country to another and stay where they can get the best of what they want.

In the United States of America there are nearly 600 universities and colleges, with 260,000 students, of whom 8,000 are foreign students, representing over 100 nationalities and races. In England there are 10 universities with 30,000 students, one-tenth of whom are foreign students. Besides Oriental students, there are Egyptians, West Indians, Africans, Serbians, Americans, and continental students flocking to Oxford and Cambridge. In France, there are 16 universities. Since the war, the number of students has decreased to 10,000. Of these 10,000 more than half are foreign students. Germany has 22 universities with 15,000 students. Notwithstanding a great decrease in the number of students from other countries, there are still 2,000 or 3,000 foreign students in these universities. Switzerland has long been known as a center of education. Though such a small country, there are 7 universities with 7,000 students, of whom 3,000 are foreigners. In Austria, Vienna University is the most famous. It has over 10,000 students in all its departments, of whom more than 8,000 are German-speaking students, the balance being made up of Czecho-Slovaks, Serbians, Italians, Roumanians, and representatives of other countries. In Hungary, Budapest is the center of education. There are over 5,000 students in the university and about 5,000 in the other colleges. Of these students 35 per cent are refugee students from the universities of Pozsony and Kolosvar, now in Czech and Rumanian territory respectively. Prague University in Czecho-Slovakia is really in two parts, one being Czech and the other German, each of which has 7,000 or 8,000 students. Russia has ten universities. During the war, a university for women was created in Petrograd. The Bolsheviks have also established universities at Volonesh and Yalta. There is no way

to ascertain how many foreign students are found in these universities, but it is probable that there are some even in these Bolshevik universities.

These are the plain facts of the present time. When we read the history of the institution it is interesting to note that from the very beginning the university existed partially, and in some cases entirely, for foreign students. The university, as its terminology indicates, was originally a company or a guild of teachers, or scholars, or both combined, and was intended, in the first instance, to secure mutual protection. It was composed, to a large extent, of students from foreign countries, for the protection of its members from the extortion of the townsmen and other annoyances incident in medieval times to residence in a foreign country. This organization later came to assume the nature of a school and the teacher was given the right of teaching or conferring degrees from either pope, emperor or king. The earliest university was the medical school of Salerno in Italy, founded in the 9th century with a view to protect students as the original guilds did, and was followed in the 12th century by Bologna University, which was a law school. Bologna University furnished the model for the University of Paris which, in turn, was copied by Prague and Leipsic Universities. Oxford University was also modelled after the University of Paris. In the United States today the English system prevails for colleges and the German for universities. In all these universities and colleges, both in America and Europe, there has never been lost the original idea of accommodating foreign students with the same privileges as the native students.

From these facts it is plainly seen that the university centers have always been moving in the West. In the earliest period of the university, Italy was the greatest center. From Italy it moved to France. From France it took two forms, one in Germany and the other in England. From these two countries, America copied the organizations of university and college, and has made, or is going to make, her system of higher education the

very best in the world. I do not mean that European universities have declined in any way, I only say that America has made such progress in education as to enable the Americans to say that their universities can do as much or even more than the European universities have been doing. I doubt if there is any country in Europe where there are as many universities and colleges in proportion to the population, any country where the schools are as well equipped and materials for study as amply supplied, or any country where as many foreign students, representing as many nationalities and races, are found, as in the United States of America. The migration of students and the movement of educational centers in the world of today are both interesting, but it should be remembered that, in connection with these facts, there are several problems which justly claim our serious consideration.

Foreign students are generally considered to afford a fair index of their national characteristics. Whatever they do, or think, or are, is considered as a reflection of the life and thought of the nation they represent. It is more or less true of all official representatives, business men, or even laboring men, residing in another country, but is absolutely true of the student class, because the students are unrestricted by business interest or diplomatic conventionalities, unreserved in expression, and open in manner and disposition. England judges India by observing the Indian students in her universities, Germany judges America through the American students in Berlin and Leipsic. So we judge China through the Chinese students in Tokyo. Japan is judged through her students abroad. When I saw a Japanese professor in Berne University, Switzerland, the first thing he said was that he and his fellow students were very careful not to injure the name and honor of their

country. This is the spirit that I would like to see in every one of our 2,500 students in foreign countries. The second consideration is that foreign students do, consciously or unconsciously, play a large part in establishing connections between the country where they are and the country whence they come. Friendship between any and all nations is most truly formed and promoted by friendship between the individuals of those countries. The student class is the greatest power for promoting it because the students are destined to influence the public opinion of their respective homelands when they return. While they are pursuing their studies in schools, they are quietly, and yet very effectively, imbibing the spirit of their environment, and are very sensitive to impressions received from the people around them. They go home not only with newly acquired knowledge, but also with the influences, social and individual, of the place wherein they lived. If those influences were good, their attitude toward that country will always be friendly. Their appreciation of kindly treatment will be a means of binding the two nations together. On the other hand, if they were not treated as they had hoped to be treated, the spirit of antipathy and ill-feeling will go with them and stay with them in their own countries. Here is a great lesson for us. Are we treating foreign students as justly and kindly in our schools, lodging houses, and streets as our students are treated in America and England? Are we not losing the greatest and best opportunity of maintaining and promoting friendship and goodwill between Japan and the countries which they represent? This is the point which every one of us ought to study carefully and conscientiously, not simply for the sake of brotherly love between them and us, but also for the purpose of keeping peace and friendship between their countries and ours.

AN AMERICAN'S MESSAGE TO HIS HOME LAND

[The following is an article prepared by Rev. George Whiteside, who recently returned from the Orient, for the Evanston *News-Index*. He had an opportunity to obtain first-hand information on the so-called Japanese question.—EDITOR.]

THE Far East question is one that will not down. It is constantly coming up and will continue to do so until it is settled and settled right. A better acquaintance and understanding between East and West will go a long way toward settling many of our differences and correcting many of our mistaken ideas.

The first impression a foreigner gets on entering the country is that he is face to face with a people who need help. They are a people of extremes, a nation of burden-bearers. Everything is done in such an intensive way. A workman will sit and rub, file and fit for a whole day or week if need be on a square inch of space. Their extremes are seen in that they are up to date in so many things and so extremely ancient in others.

In warships and equipment Japan ranks high. Being an island people they are a sea-going people with 3,000 merchant vessels touching every worth while port in the world. Steam and electric railways are operated with great skill, while in Tokyo a modern elevated system is doing good service. The electricity is supplied by the aid of the numerous mountain streams and the most obscure cottage is brilliantly lighted. Buildings of the most modern concrete construction are going up in all the cities, and the seven and eight story department store is becoming very popular.

To offset all this, the common people work like slaves; men and women do the work of the horse or ox, or as we would say, of the motor truck or the gas engine. It is not an unusual thing to see

a man and his wife with her child on her back hitched to the same load pulling every pound they are able, stopping only to mop the flowing brow. They carry great loads on their backs, and cellars are often excavated by carrying the rock and gravel out on a pole between two of them. The tools they use are extremely primitive, mostly made by the smith around the corner. The implements and methods on the farm are no improvement over the days of Abraham or the time of Christ. All this because a man is cheaper than a machine, or if a horse or ox were employed there would be the extra expense of food and shelter. Human life is the cheapest and most abundant thing in Japan. Therefore let man work. Yes, and he does work. His willingness to labor is outdone only by the pleasure he seems to get out of it. A loafer or a beggar is a rare object in Japan.

All of this, however, leads up to a bit of interesting history in connection with our own country. In 1853 Commodore Perry, in command of a fleet of battleships, sailed into the harbor of Yedo and requested fellowship and commercial relations with Japan. For two hundred years her people had been shut in, and the world shut out. The visit of Commodore Perry eventuated in the opening of the prison doors and setting the prisoners free. He took with him models of a locomotive and train of cars, our telegraph system and the steamship, etc., to illustrate what was going on in the outside world. These models were left with the people and may be seen

today, carefully guarded in the museum of the Imperial University. Strange as it may seem, these models were the first things developed, and along these lines they excel today.

The Perry expedition was backed by some of the strong men of that day. The one outstanding event of President Fillmore's administration was the establishment of diplomatic relations with Japan. When Daniel Webster was secretary of state he strongly advocated this movement. In later years James G. Blaine and President Cleveland took steps in the interest of closer relations. Our government had paid as much as \$7,000 for a single cablegram from Washington to Peking, China, by way of Europe, and Mr. Blaine strongly urged cable connection between America, China and Japan by way of Hawaii.

Townsend Harris was the first United States minister to Japan. At first it was necessary that he should have the protection of a bodyguard. They were suspicious of the foreigner. But Mr. Harris soon proved himself their friend and he accomplished wonders. He advised sending a Japanese commission to the United States for treaty purposes, and eighty-one representatives were selected. They were brought over and returned on an American man-of-war and toasted and feasted to a finish in San Francisco, Washington, Philadelphia, and New York. It was their first experience away from home and the impression made on them by what they saw and experienced can better be imagined than described. Their reception being so warm and cordial they returned with a most glowing account of the great American people.

From all outward indications, so far as the visitor or even the missionary can detect, Japan still holds her original good opinion of the United States. From many things published, it would seem she was viciously antagonistic. The facts, when you are among them, are just the reverse. From the governors of the prefectures, and mayors of the great cities, to the humblest citizen, all plead earnestly for the good will of America. Their achievements in the past they attribute largely to the favor of the

United States. Commodore Perry and Townsend Harris are names revered and honored among them. We took the initiative. We solicited their friendship and suggested that their ports should be open to foreign trade; they responded promptly and have in turn given many lessons in industry, economy, good will and courtesy which it would be well to learn.

While in some things the most backward of nations, at the same time, unquestionably, the miracle of the past twenty-five years is the progress made by the Japanese people—progress not only in material things, but from the point of view of education, medical science, philanthropy and religion. In schools and hospitals, Y.M.C.A., W.C.T.U., Red Cross and social service, they are forging themselves to the front rank among the nations.

If Japan is willing to give America large credit for being her teacher, America might be proud of her pupil. It is generally understood that the Japanese are an imitative people. They have been severely criticized for some of their foreign holdings, their militaristic tendencies, Korean policies, etc. Japan has made some great mistakes and perpetrated some criminal proceedings with others. In many cases she pleads guilty, but after all, in their manner of procedure they have been imitating largely the conduct of the great Powers under similar circumstances.

A pagan nation but sixty years in touch with the outside world has many things to learn. Let the nations set a good example and she will emulate the good as well as imitate the questionable. During the early years of the world war, Japan watched the United States closely. They knew our neutral attitude and saw at the same time the long profits coming into our commercial coffers—drachmas were received dripping with the life blood of Europe. They asked: "Is that what you call democracy, a government by the people? If so, it is not such a good form of government after all."

But when our nation entered the war, and Japan saw liberty loans and Y.M.C.A. gifts go over the top—when she

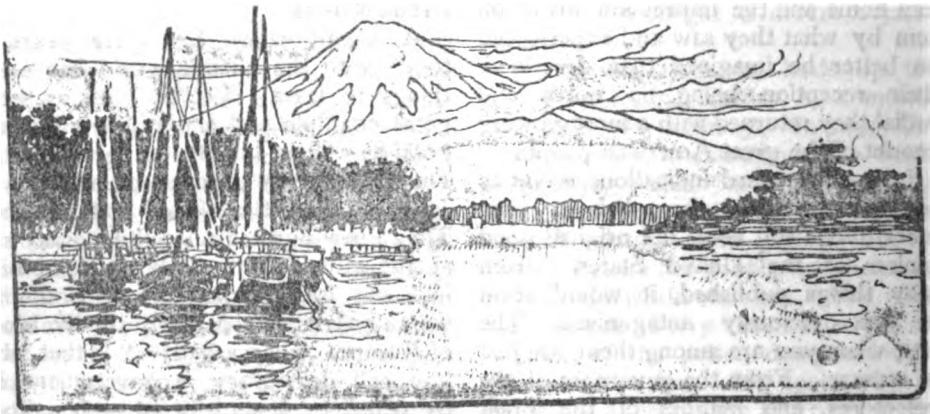
saw the Atlantic bridged over and troops by millions, munitions and provisions without stint carried up to the battle front without money and without price, she threw her hat in the air and shouted. "Let us have democracy!" What an opportunity we still have to help Japan in her struggle upward from paganism, slavery and antiquity! She has many problems—agricultural and industrial, over-population and limited resources, educational and religious. At such a crisis she does not need an executioner, but the help of a big brother.

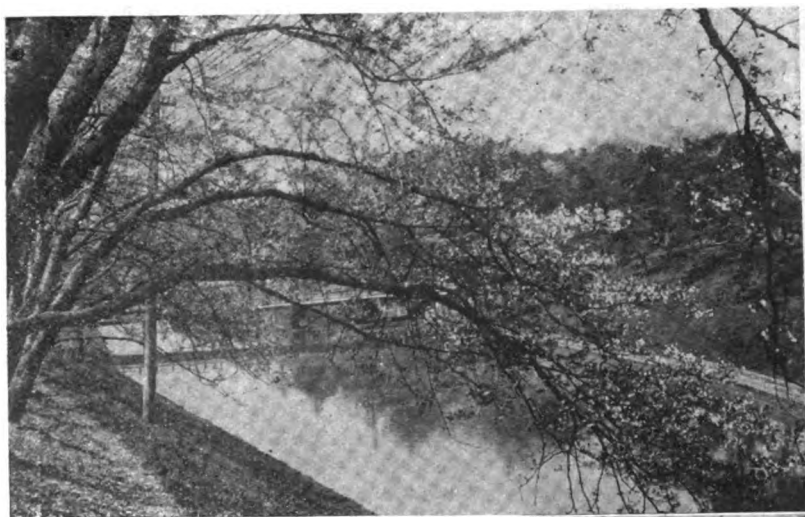
The transitional period has come. Great changes are imminent. The old faiths are drifting with nothing in view. A former Japanese statesman said: "We must rely upon religion for our highest welfare. I am persuaded that the religion of Christ is the one most full of strength and promise for our nation." If the Christian church could win the people as rapidly as the old faith is losing them, it would be a safe thing for Japan and the world. Her material success in the past, together with her educational growth, are making her the leader of the Orient.

If that leadership is Christian it will be a great blessing, but if it is pagan, it will

be an untold blight and curse to all Asia. Someone has said: "It yet remains for a single nation to avow itself Christian and work out in the realm of its dealings and ideals the principles of Christ and thus by actual demonstration reveal to the world what Christianity can do for the nation that accepts it." The United States is in a position to do this by origin and history, as well as by the prestige she holds among the nations.

We call it the Far East, but it is rather the Near East. We sailed from Yokohama to Seattle in nine days. Instead of a barrier to separate, the Pacific should be a link to unite America to Japan. With cable bands and commercial bands and bands of Christian brotherhood we ought to obey Christ's new commandment. We can accomplish more together than either nation can accomplish separately. We have enough raw materials to go around. May we not have enough of the Christian spirit also? God that made the world hath made of one blood all nations of men for to dwell on all the face of the earth. "I am a debtor," says Paul, "both to the Greek and the barbarian, both to the wise and the unwise."

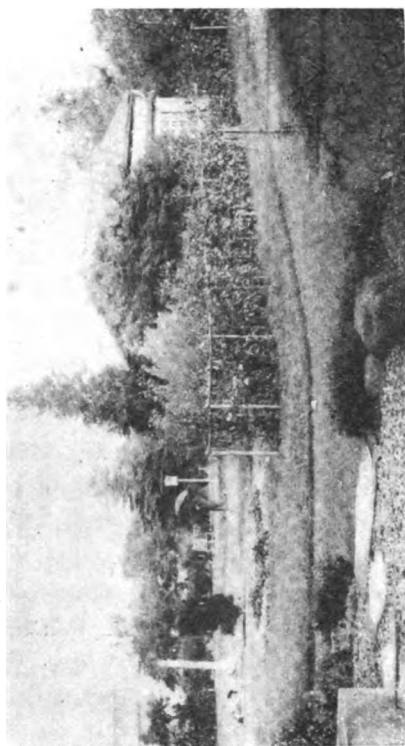




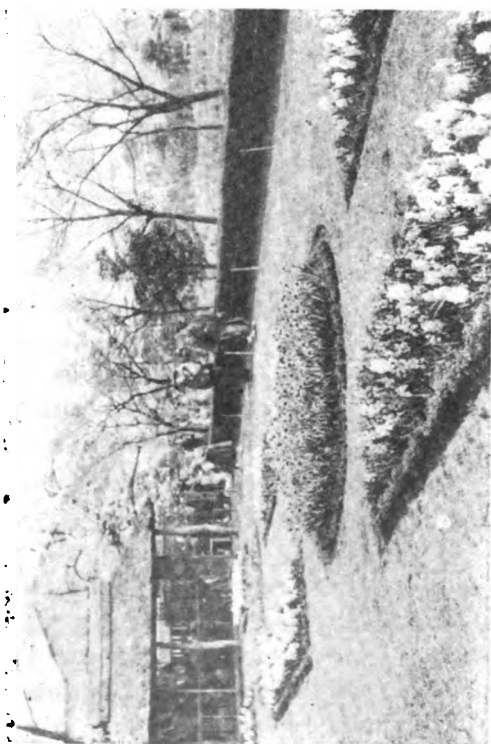
Cherry Blossoms at B nkeibashi, Tokyo



A Cherry Blossom Carnival



Kolshikawa Botanical Garden



KOISHIKAWA BOTANICAL GARDEN

By K. SAKAI

THE Botanical Garden attached to the Department of Natural Science of the Imperial University, Tokyo, is located in Koishikawa ward, in the northern part of the city, and covers an area of about forty acres. Hakusan Goten, where the garden is located, is a section which takes its name from the palace of the same name belonging to Tsunayoshi Tokugawa, the fifth Shogun, or great general. After the demise of this Shogun, the garden was used for medicinal herbs and came to be known as a Medicinal Herb Garden. After the Shogunate was abolished, in 1868, the Garden was transferred to the Tokyo Urban prefectural government. In 1869, the University took over the management of the Garden once more and it became the Herb Garden attached to the Medical College. In 1875, the name was changed to the Koishikawa Botanical Garden, under the oversight of the University, and has so continued to the present day.

Specimens have been collected and transplanted here from foreign countries as well as the home land, and now there are over three thousand varieties. This makes the Garden very useful to students of botany, entomology, pharmacology, etc. As to the classification of plants, that of Dr. H. G. A. Engler and Dr.

Plumptre was followed. In addition to those outdoors there are many curious exotic potted plants kept in the greenhouses and propagated under glass. These greenhouses are of two kinds—one Occidental and the other Oriental in arrangement. In the Japanese house there are three sections, Karamuro (Chinese), Okamuro (National) and Osakamuro (Osaka) styles. In the European-style house tropical plants are kept. In the western part of the grounds, a typical Japanese landscape garden is to be found, and this presents a varied scene for each season of the year. This garden is the same one which formerly belonged to the Hakusan palace and is one of the city's noted gardens. On the south there is an Assembly Hall used for the lectures and meetings of various learned societies and also for research work. A class room for the use of the Botanical Department of the University was attached to this hall in 1904. The plan is in operation of exchanging the seeds of rare plants with colleges all over the world, and for this purpose a catalogue is printed and distributed.

The present superintendent of the Koishikawa Garden is Ninzo Matsumura, D. Sc., a Japanese authority on botany who is also dean of the Botanical Department. The garden is opened to the general

public for inspection from April 1st to September 30th (from 6 a.m. to 6 p.m.); from October 1st to November 30th (7 a.m. to 5 p.m.) and December 1st to the end of February (9 a.m. to 4 p.m.); from March 1st to March 31st (7 a.m. to 5 p.m.), but from December 26th to January 5th it is closed.

The admission fee is as follows :

Admission ticket	...	...	...	.10
Twenty admission ticket	...	...	¥1.60	
Fifty	"	"	...	3.60
Greenhouse	"	"	...	.05

The institution of medicinal gardens in Japan was in the first year of the Taiho Era (701 A. D.) in the reign of Empero Monbu, but the Yedo Medicinal Garden of the Tokugawa Government was first established in 1638 at Azabu and Otsuka, north and south Yedo Castle, at the time of Iyemitsu Tokugawa, the third Shogun. The Otsuka garden was then called the Takata garden. The site was where Gokokuji Buddhist temple now stands; however, when *Keisho-in*, the mother of Tsunayoshi Tokugawa, the fifth Shogun, embraced the Shingon faith and wished to erect a cathedral on this very site, the garden was removed and combined with the Azabu Medicinal Garden which was located in the present Fujimi-cho section somewhere between Korinji and Shinohashi. Therefore, in olden times, Shinohashi was called Medicinal Garden Bridge (Oyakusoen-hashi). Afterwards, October, 1709, upon the demise of Tsunayoshi, the fifth Shogun, the Haku-san palace was closed, whence, in 1721, the Azabu Medicinal Garden was removed to the site of the former, and was placed in charge of Rizaemon Okada, and Onodera Karashigawa, as superintendents.

It was in two divisions—north and

south—the area of the South Garden is 21,642 *tsubo* while the north garden covers 22,558 *tsubo*. Two assistants managed them and this plan was continued through several generations from the outset until the Restoration of the Meiji era. At that time, the Imperial Medicinal Garden was removed here.

In these herb gardens various medicinal plants were cultivated and the ripe fruit, seeds and herbs bestowed upon the official physician as "*osaji*." Large quantities also were ceremonially delivered to the Shogun, who resided in Yedo Castle. Several of his attendants were deputed to carry these drugs in a large black lacquered chest with the family crest embossed upon it in gold (three hollyhock leaves in a circle), sometimes once in three days, sometimes once in five. Vegetables of superior excellence were cultivated for the generalissimo's table, also, and these were proudly borne away by lackeys when suitable occasions demanded their use. Even white cucumbers were grown. At one of the annual functions—Aug. 15, according to the lunar calendar—the gardeners and stewards squeezed out the juice from the "*hechima*" (*Luffa cylindrica*), sitting up all night to perform this honorable service. After straining it through silk, it was offered to the noble ladies of the palace, as a face wash presumably. There was also in this garden a drying place for the herbs used by the Shogun's household. The house was 5 × 8 *ken* and covered 40 *tsubo*.

No outsiders were allowed to enter these precincts—only the guards and the gardeners. No women were admitted whatsoever, not even the wives of the superintendents. This drying place was

established in the time of Iyenari Tokugawa, the eleventh Shogun.

Among the interesting relics may be mentioned two chests of Paulownia wood one inch thick, $2\frac{1}{2}$ feet high and $1\frac{1}{2}$ feet wide, with a cover $6\frac{1}{2}$ inches deep. Both are still preserved. On the side of one of the chests was inscribed "Drugs presented to the Imperial Court," and on the other, "Honorable drug chest, summer, 9th year of Anei (1780 A. D.)"—160 years ago. From these relics we learn of the custom then observed of sending

drugs to the court from the Shogun's palace either annually or occasionally. There was a free dispensary or sanitarium in the south corner established in 1722, in the time of the eighth Shogun, Yoshimune, for the benefit of the poor. The records state there were three women nurses, and women patients were chiefly treated. This may have been the beginning of free medical service in Yedo days. The field where Kon-yo Aoki experimented with sweet potatoes is still to be seen.

意則禮無而愼、勞則禮無而恭
 絞則禮無而直、亂則禮無而勇

Confucius said; "Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness."

FLOWER-VIEWING IN JAPAN

AS the spring advances, the soft, mild breezes remind us that the flower-viewing season has come again. So, tracing its history as best I may through the old records, I shall endeavor to give some account of this delightful and peculiarly characteristic Japanese institution.

While flower-viewing has been recognized as an annual function only since the Tokugawa Shogunate came into power, yet of course even before that time there was the same custom, but observed in a simpler manner. Usually this consisted in composing poems on the beauty of the blossoms or expressing the regret felt at their transient character, as the flowers when full blown are so quickly scattered by the spring breeze.

From the former Imperial Age, long before the military shogunate was established, the custom in its simple, more refined form was observed, as we learn from classical tales, such as the "Genji Monogatari" and the like. In those days the flowers in the gardens surrounding noble mansions were enjoyed by those sitting within the house and poems were written celebrating this delicate, quiet pleasure.

In modern times the originator of flower-viewing picnics was Toyotomi Hideyoshi, who set the pace by giving the most extravagant parties on an

unprecedentedly large scale. On his initiative elaborate flower-viewing picnics were held at Daigo, Kyoto, and Yoshino, Yamato, both famous places for cherry blossoms. Hideyoshi ordered the pleasure grounds enclosed with gold-leaf screens and the vacant places hung with curtains painted by the noted artist Sangaku Kano.

This was the origin of flower-viewing picnics, but as none among the common people could dream of imitating them, it was not until a later period that the custom became general. It was in the Yedo days of the Tokugawa Shogunate that the custom extended to embrace all classes. From the Kyoho era (1716-1736) to the Genroku era (1688-1703) the place for these excursions was usually Uyeno Park, Tokyo, then the premises of a Buddhist temple, Kaneiji, belonging to the Tokugawa family.

As to the customs attendant upon these festivities, we may note that between the Genroku and Hoi periods (1688-1708) it was usual to cover the ground with matting and hang curtains about the selected spot. There were sometimes 300 parties held at Uyeno in one day. Another pretty device was to stretch a rope from one cherry tree to another and hang thereon the lovely wadded silk coats of both the ladies and gentlemen in attendance, each vying with the others in

the cost, beauty, and elaborateness of the garments. This decoration was called *Kosode maku* (wadded silk-coat curtain). Again, others spread red carpets and flowered matting on the ground, and the favorite spot was near Takenodai, Uyeno.

Although there were no policemen about in those days, there were watchmen called *yama doshin* kept near the Uyeno temple to prevent picnic parties from desecrating the sacred spot by using musical instruments, or fish or fowl. At that time gala dress was not in fashion at the New Year's season, as it is now, but in the spring time *hanami-kosode* (flower-viewing silk coats) were worn and these were as luxurious and gay as means would allow. However, the extravagance of the dress worn was only one feature. The reckless temper of the pleasure seekers was shown further by the fashion of returning home in careless humor without umbrellas, when a spring rain sent the picnickers scurrying. This *hanagumori* (or spring mist) was a frequent accompaniment of the cherry-blooming season, but the more brisk the shower the jollier the crowd, it would seem.

Yoshimune, the eighth Shogun, had cherry trees planted in various places within and without Yedo city in order to improve the appearance of the city and to form convenient centres of pleasure for the people. Mukojima, Asukayama, Koganei, Gotenyama, etc. are now among the noted attractions of Tokyo. These trees were all planted by order of said Shogun. Until that time, there was only one spot for cherry trees, i.e. Uyeno, but from that period not only did the people freely hold flower-viewing picnics at other places besides Uyeno,

but after liberty was secured to use musical instruments and all kinds of food and drink, flower-viewing picnics became very popular among the people. The cherry trees planted in the era of Kyoho (1713) and now grown up to be large trees were especially admired.

During the eras of Bunkwa, Bunsei and Tempo (1804-1884), the craze for flower-viewing picnics reached its height, with Mukojima in the suburbs of Yedo on the Sumida river, and Yedo river in Koishigawa section as centres. Many floated in houseboats constructed for the purpose. Finally the people began to enjoy this flower-viewing boat at all seasons; and in the era of Bunkwa (1804-1817) 700 picnic boats were found within Yedo city alone.

Another custom originated at this time, viz., the employment of the so-called "cask doll." This cask was used to convey liquor and after it had been emptied a knitted cap and a gay coat were placed upon it and it was shaken in rhythmic fashion as an accompaniment to the songs in vogue. The custom of masquerades and disguises, too, originated from this period. The young people vied with each other in inventing grotesque and humorous disguises. Among other fancies, it was common to use the picnic ground as a stage and to perform certain historical plays upon this to win the praise of the guests.

In the early part of the Keio era (1865) some knights in the service of the shogun of that day took about two-score geisha girls to Mukojima and had them use samisens (musical instruments) as rifles in imitation of military drill; for this daring escapade the knights are said to have met severe rebuke.

The cherry blossoms in Mukojima are

of only a few kinds—mostly the lovely double variety of pink blossoms. Flower viewing in the place was done by means of picnic boats, as we have said before, but in olden times there were no tea-houses such as there are today, only a few wayside shops for the sale of rice cakes. At the time of the civil war in 1868, Uyenô became a battlefield and was so desolated that from the year 1868 to 1870 there were no flower-viewing parties there; but from the year 1872 visitors have gradually increased, and it is now becoming more and more popular year by year. Many a reed-hurdle tea-house such as was not seen before that time suddenly appeared here and there, and in these pretty girls were employed to wait upon the guests. In Mukojima there were still 200 house-boats left as relics of the Yedo period, but afterwards as jinrikishas came into use the regulations enforced against boat agents gradually became stricter and many closed out their business.

The disguises and masquerades popular in the Yedo days enjoyed continued favor even in the Meiji era. Especially in the years 1878-1888 this custom renewed its life and artisans and laborers delighted in playing practical jokes on the people, using strange tricks and grotesque makeups. Sometimes

they imitated Daimyo processions or impersonated heroes in history or men of chivalric spirit or employed other strange devices. Men disguised themselves as women and women as men—such were the usual masquerades, but occasionally a man in a coat made of Asakusa laver or seaweed walked around eating his coat bite by bite. Thus these masquerading excursions gradually became vulgarized and degraded.

From 1888, the supervision of police officials became very strict. The fancy-dress parade gradually declined in favor. But after the victory over China, in 1896, the fancy-dress procession came into vogue once more. The police officials then generally tolerated men disguised as women and women as men except in the case of indecency in dress or demeanor.

From the Yedo days to the Meiji era, eye masks were very important accessories. These were not necessarily for a disguise or for masquerading but were hung over tipsy eyes and this was regarded merely as a kindly attention. This use of the mask gradually passed away, and today it is found only as a child's plaything; very few adults are seen with them nowadays, even though the need for them has not by any means passed away.

Whenever the wind blows,
 O green, weeping willow threads
 Do thou bind up the cherry blossoms
 Lest they scatter and die

Saigyô

STRANGE CHANCES

Translated by T. Wakameda from the Japanese
of BAKIN

CHAPTER V.

Kambara brings good news to Toroku

TIME flies like an arrow; it never stops, but goes constantly on. Ten years had passed away since Ishizuka Toroku divorced Akebono and sent her away with his second daughter Toiko. "Out of sight, out of mind," says the old proverb. But this is largely said of the departed. Though Toroku had divorced his wife from mere suspicion, yet he loved her and could not ascertain who the man was. He was now convinced that she had always been faithful to him, and regretted the hastiness of his conduct a thousand times. But he could not find any means of tracing up her whereabouts now.

Ogusa, his elder daughter, had now attained the age of sixteen. She was not only pretty, but gentle-hearted. She always obeyed her father's instruction, and as she had studied writing from early childhood, she could now write a beautiful hand. Moreover, she did needle-work, plucked cotton from the cotton-plants, and was skilful in weaving; thus she helped her father to earn a livelihood. At times she recalled her mother and sister, whom she had parted with when so young. On these occasions she used to take out that part of the triple seal-case from her amulet-sack which her dear mother had given her as a keepsake, and tearfully long for her. As for Toroku, he took great delight in his daughter,

who was now the only sharer of his joy and sorrow.

One day in the eighth month of the 17th year of Tembun (1548), when the *hagi* was already withered and the chrysanthemum not yet in blossom, a *samurai* in travelling attire, accompanied by several men, called on Toroku. Toroku made his appearance at the entrance, and soon recognized the visitor as Kambara Yasohei, his cousin, who lived at Kamakura.

"I am very glad to see you," said Toroku to his cousin, wondering what had brought him there from so distant a place. He at once ushered the guest in.

"By chance I once offended my lord, and since that time twenty years have passed away," said Toroku. "So you and I, though near relatives, have naturally neglected to correspond with each other. On what business have you come this long distance, cousin?"

"I have not come on private business," answered Kambara, with a smile. "I am calling on you by my new lord's order; you must be glad to hear this."

At these words Toroku made a respectful bow to Kambara, and said, "You have come as your lord's messenger? What may the message be?"

"Long years ago, when the Battle of Kawagoe was fought," said the other, with a grave look, "you proposed to die

for Lord Norihiro, and fought bravely against a powerful enemy. My late lord, through some misunderstanding, did not grant you the reward which he promised. So you were angry and left Kamakura at once. For the next four or five years we could not find out where you were. Lord Norihiro soon after repented of his mistake, but a lord cannot offer an apology to a retainer, so though he afterwards learned where you had settled, he hesitated to make his real intentions known to you. Last spring, when he was seriously ill and did not appear likely to recover, he called his adopted son, Norimasa Ason, to his bedside, and said to him, 'Ishizuka Toroku once performed a meritorious deed but was never rewarded. I am sorry for this. Now the coat armour which he would not return I had worn many times in battle and had kept with great care. The world knows this only too well. If Toroku should dispose of it because of straitened circumstances, it would be a disgrace to our family. I hear he is now at Ano and is teaching fencing there; so he will probably not sell the coat armour recklessly. When I am gone, call him back at once. He may be too obstinate to return the armour, but if he becomes a vassal as before, the armour will be returned to us sooner or later. This is my last wish.' Then shortly after he sighed and was gone. Norimasa Ason, according to our late lord's desire, intended to call you back at once, and ordered me to go to you and impart these particulars. But some discord arose between my new lord and Ujiasu of Izu, so that I could not pass over Hakone. At last I took a roundabout way and have been able to get here with my lord's order. This I deem to be the highest honour to me.

Here is two hundred *ryo* in gold, which you may use for travelling expenses. Come up to Kamakura as soon as possible."

Thereupon Toroku, raising his head and with tears in his eyes said, "Although a lord may behave himself unworthily yet his retainers should remain faithful to him. I blamed my lord and left Kamakura in anger, but he let me go freely. Before he died, you say his lordship called me to mind and spoke so much of me. I heartily regret I have not returned the coat armour. Though poor, I am keeping it carefully. Pray take it to your new lord. Of course I shall come to Kamakura as soon as my circumstances permit." And forthwith he took the coat armour out of the clothes-press and set it before Kambara with great care.

"There is no objection to my taking this armour to our lord at this time, of course," said Kambara; "but I have been ordered only to impart to you the message I have just given you. I have not been told to take back the coat armour. When you come to Kamakura, bring it with you; and our lord will be much delighted."

Toroku thought his cousin was right, and put away the money and armour. Then Ogusa brought wine and offered a cup to their guest. Kambara, looking at the girl, said to Toroku, "Is this your daughter, cousin? How pretty she is! Where is her mother? What is her name? How old is she?"

At this Ogusa answered with a blush, "My name is Ogusa; I am now sixteen. My mother? She"—

Just at this instant Toroku, with a laugh, interposed, saying, "Look, Mr. Kambara, she is still a child, though so tall. I had two daughters. For certain

reasons I divorced my wife; she left me many years ago. The younger child has gone with her. So I live with Ogusa alone."

Kambara, pressing forward, eagerly said, "I have a son named Sagoro. He is now eighteen years old. Though not especially talented, he is a good lad, and now serves in our lord's mansion. Unfortunately he, too, lost his mother when he was very young. We are relatives. If you will kindly marry your daughter to my son, I shall be most delighted. This I ought not to have said on such an occasion, but the sight of your beautiful daughter has made me ask this favour of you. What do you say to it, sir?"

"A woman has from first to last no home during the three stages of her existence," said Toroku, smiling. "She makes her husband's home her own. It is all owing to your kindness that I am enabled to return to Kamakura at this time. If your son likes Ogusa, there is no objection on our part."

Kambara, with a satisfied air, drew out a dart which was attached to his sword, and then took out ten pieces of gold from his purse. Both dart and money he put on an opened fan, which he placed before Toroku. "I am so glad you have agreed to my proposal," said Kambara. "Sagoro will be very glad to hear of this betrothal. As I am on a journey, I have not brought any present. This dart was forged by Iyemasa, of Bizen, a noted swordsmith in the Shokyu years. My father, Yasozaemon, was once given this by his lord; and afterwards he gave it to me. As for this money, it is the remnant of my travelling expenses. I should like to give you these as betrothal presents."

Toroku hesitated to accept them. "It is more than enough for me," said he, with a look of displeasure, "to receive

such a valuable dart. How can I accept the money, too? I never can."

"I do not mean to humiliate you by presenting you with money," said the other, apologetically. "This money is our lord's; and money cannot be despised when we share it to secure friendship. I beg you to accept this trifle."

So Toroku could not but accept the two presents. The two men drank again and were very happy. Then Kambara, turning to Ogusa, said, "I am going back to Kamakura before your father. Now that you and my son are betrothed, I regret I have nothing to give to Sagoro on returning home. Will you not please write some lines on this fan, Ogusa?"

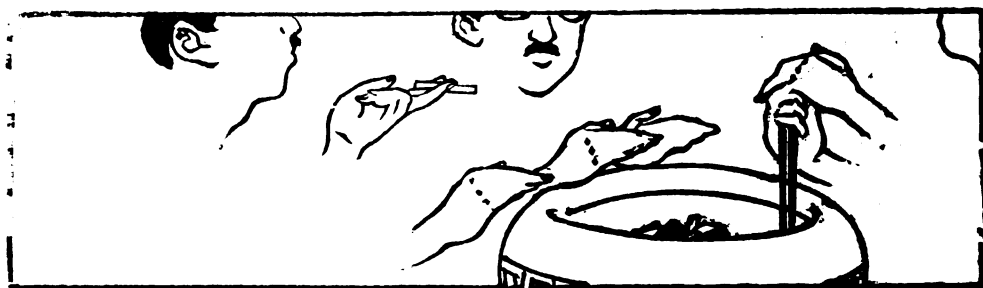
After some hesitation Ogusa took out an ink-case from the tokonoma, and wrote on the fan the following lines of Lord Teika:

"Afar from the Sea of Ise
Come gems ashore both night and day;
The cherry-shell is waiting here
For the forthcoming spring of cheer."

Kambara took up the fan and recited the lines. They were written in so dainty a hand that he praised her thus: "This present for my son is worth more than a thousand *ryo*," said he, sticking the fan in his *obi*. "This marriage is a private matter and our lord is perhaps awaiting my return impatiently. So I think I must hasten back to Kamakura by travelling night and day, and report the particulars to our lord. I beg you to leave this place at latest within a month. As is usual in troublous times, it is not safe to travel but I trust I shall see you at Kamakura ere long."

At last Kambara must leave for Kamakura. He bade his men make ready for the departure, and saying good-bye, set out. Not knowing what great misfortune lay before them both, the father and daughter were given up to a dream of happiness.

AROUND THE HIBACHI



A TRICK

MANY years ago, towards the evening of the 28th of the twelfth month of a certain year, an old man was returning along the Kamo river from the suburbs of Kyoto to Kitayama. People were all busy making preparations for the New Year. On the lawn by the wayside he found a small paper parcel, picked it up and discovered three *ryo* in gold therein. He looked about and found at some distance a firewood-vender who was resting under a pine-tree.

The old man hastened up to him, and said, "Isn't it you who lost this money?" So saying, the old man produced the paper parcel.

"Yes, I lost it," answered the other, "but as it has fallen into your hands, it is now yours."

"It annoys me very much," said the old man; "even though the man who lost it were not found, I should not keep it."

Thus the two men insisted on handing the money each to the other. Ere long a number of passers-by stopped, wondering what was the matter. All were greatly struck with the honesty of both.

In order to settle the matter, the two disputants presented themselves before the Daimyo. All the officials, on hearing the particulars, said that the two were the most honest men of the day. When the case was reported to the lord, he looked

displeased and summoning one of the senior retainers, told him to pass judgment. The retainer gravely racked his brains for a while; then he added three *ryo* to the money, handed two *ryo* of it over to the man who had lost the three *ryo*, another two *ryo* to the old man who had found it, and kept the rest for himself.

Then he said, "We three have lost one *ryo* each, and I think you two are now satisfied." All the officials present thought it was a wise judgment. On hearing the decision, the lord was not satisfied with it. "The judgment is wrong," said he; "the two men have played a trick on the sly. For there were various ways of settling the matter without quarrelling with each other and bringing it here. The two want to be thought especially honest and then play a bigger trick. Bring them here to my presence."

The two persons were at once brought before the lord. They were cross-examined, and threatened with the rack if they did not confess the truth. Greatly frightened, the old man said, "I was asked to pick up the money," and confessed all their tricks. So the man who pretended to be a firewood-vender was exiled from Kyoto, and his accessory was sent away from his native village for a certain length of time,

FROM THE JAPANESE PRESS

A Sketch of Christianity in Japan

I Historical and Statistical

In 1542 Japan was discovered by the Portuguese. Seven years later, St. Francis Xavier, the "Apostle of the Indies," arrived at Kagoshima. He remained in Japan 26 months, and gathered nearly 1,000 converts to the Catholic Church. In the winter of 1550-51 he made an arduous journey to Kyoto, then the capital, but met with little success. Thirty years later the number of converts had risen to 150,000 and there were 75 Jesuits in the country, 30 of whom were Japanese.

In 1566 the Portuguese settlement at Nagasaki was opened. Two years later, under Nobunaga's patronage, the first Catholic church was built in Kyoto. Nobunaga treated Christianity with marked favor. At his death in 1582, Hideyoshi, the "Napoleon of Japan," assumed the direction of affairs. This great ruler also befriended the missionaries. In the same year the Daimyo of Kyushu despatched envoys to the Pope.

Two years previous, the Concordat between Portugal and Spain had confined the Japan trade to the Portuguese. In 1585 a Papal Bull was promulgated, giving the Society of Jesus a monopoly of mission work in Japan. Eight years later there came from Manila four Spanish Franciscans, not as missionaries but as ambassadors.

A Spanish Galleon Stranded

In October, 1596, a Spanish galleon, the San Felipe, stranded on the Japanese coast, and her cargo, including 600,000 crowns in silver, was confiscated.

On February 5 of the following year, six Spanish Franciscans, three Japanese

Jesuits, and 17 native converts were crucified at Nagasaki. These are the "Twenty-six Martyrs of Japan" honored on the Roman calendar.

Hideyoshi's sudden persecution of Christians came as a great surprise to the "faithful," whose numbers were nearing the 300,000 mark. In 1598 he died. The guardianship of his infant son, Hideyori, was left to a council with Ieyasu at the head. Misunderstandings soon arose. In 1600 Ieyasu fought and won the battle of Sekigahara. Three years later he became the first Tokugawa Shogun. Date Masamune, Lord of Sendai, in 1613 endeavored to dispatch envoys to the King of Spain and to the Holy Father in Rome. The next year saw Ieyasu deporting all foreign ecclesiastics and beginning the persecution of Christians with fiendish severity. In 1616 he died, and was buried the following year at Nikko.

Foreign Intercourse Forbidden

The second Tokugawa Shogun, Hidetada, was a man of peaceful temperament, and his name was quite eclipsed by his successor, Iyemitsu, who, in 1636, forbade the building of sea-going vessels and intercourse with foreigners (except with a few Dutch and Chinese at Hirado and Nagasaki).

In 1637 the remnants of Japanese Catholics assembled in Shimabara, occupied an old castle, and took up their last stand against their persecutors. In March, 1638, the castle was captured, and, it is affirmed, a great multitude of Christians of both sexes and of all ages were hurled from the cliffs into the sea (1641).

After over 200 years of seclusion, the country was rudely shaken up by the arrival on July 8, 1853, of Commodore

Perry, who came with a display of force and knowledge of Oriental diplomatic finesse. After returning to Macao and the Chinese coast, via which he had come, he brought his ships back once more to the Bay of Yedo on February 12, 1854. The object of his expedition was realized. A treaty was signed.

Harris Paves the Way

Three years later Townsend Harris, America's first Consul General to Japan, succeeded in negotiating a new treaty embracing practically all the details of the relations which were to stand for nearly half a century between Japan and the foreign powers.

In 1846 the Pope had nominated a bishop and several missionaries to the neighboring Loochoo Islands. Upon Japan's signing of the treaties with the United States, England, France, and Russia, these men came over to the Mikado's realm. In 1835 they discovered several secret Christian communities among the poor round about Nagasaki. Their joy was great. But in 1867-70 all those Christians, about 4,000 in number, who would not forswear the faith, were distributed over various provinces and kept as prisoners by the respective daimyos. In 1873 they were set at liberty. At the present time the Roman Catholic Church is slowly gaining ground once more, with an archbishop and cathedral in Tokyo, and bishops with sees at Sendai, Osaka and Nagasaki, as well as schools, orphanages and convents at all these places and at Hakodate, Yokohama, Kobe, etc.

Missions in Tokyo in 1873

In 1850 two American clergymen settled at Nagasaki. Both the English and American missions in Tokyo were started in 1873, but in 1850, shortly after the arrival of the two Anglican missionaries, representatives of the American Presbyterian and Dutch Reformed Churches landed in Japan. The Anglican Church of Japan comprises the Church of England and the Episcopal Churches of America and Canada. In 1864 the first baptism took place. In 1872 the first native church was organized, and the

translation of the Bible begun. In 1875 was consecrated the first church building. Five years later was published a complete version of the New Testament, and after an interval of seven years the Old Testament appeared.

In 1877 the Presbyterians, representing seven religious societies, both Scotch and American, amalgamated into a single church, now known as the Nihon Kirisuto Kyokai (Church of Christ in Japan). There are also the following enumerated in the sequence of their local influence: the Congregational (Kumi-ai) Church; the Methodists; the Baptists; the Society of Friends; the Young Men's Christian Association of Japan; the American and London Religious Tract Societies; the Young Women's Christian Association of Japan; the Salvation Army; the German Evangelical Mission; the Universalists; the Unitarians; and, perhaps, the Latter-Day Saints.

Protestants Mostly Americans

The Protestant missions are chiefly in American hands, and their attractions are the night schools of the Y.M.C.A., at all important centers, the Doshisha College (Congregational), Kyoto; Aoyama Gakuin (Methodist), Tokyo; and, perhaps also, the St. Luke's Hospital, Tokyo.

The Orthodox Russian Church mission was started in 1861 by the arrival of Father Nicolai Kesatkin as chaplain to the Russian Consulate at Hakodate. In 1891 the Russian Cathedral in Tokyo was opened for worship. There is also a Russian Church in Osaka under a Japanese pastor. Considering the available workers, compared with the other branches of Christianity the success of the Orthodox faith was very rapid. But the downfall of the Tsar, which meant the cutting-off of the Russian Imperial contributions, also has produced a remarkable backsliding.

About 2,000 Missionaries Here

It has been estimated that in all there are some 2,000 foreign mission workers on the field, and the following figures (approximate) may be accepted as giving a fair indication of the results obtained to date:

	Members
Roman Catholic Church	70,000
Greek Orthodox Church (Russian)	30,000
Presbyterian (Nihon Kiristo Kyokai)	28,000
Congregational (Kumi-ai) Church	25,000
Episcopal (Nippon Sei Kokai) Church	20,000
Methodist (Japan Methodist Church) ...	17,000
Baptists, Society of Friends, Unitarians, Evangelical Alliance, Universalists, and other Protestant denominations.	18,000
Total	208,000

The population of the Japanese Empire, excluding the acquisitions since 1914, is given roundly as follows:

Japan Proper	60,000,000
Chosen (Korea)	13,000,000
Taiwan (Formosa)	3,000,000
Total	76,000,000

(AUTHORITIES: Murray, Chamberlain, Japan Year Book, and others.)—*Japan Advertiser*.

Planning World Cruise to Stimulate Trade

In view of the recent decline of foreign trade in Japan, the department of trade and industry of Kanagawa prefectural office has proposed to dispatch a vessel round the world on which an exhibition of Japanese merchandise will be held, reports the *Asahi*. The project is fast taking shape due to the support of the Yokohama Export Association and thus far it has been decided to hire a ship of about 7,000 tons which will leave Yokohama next September for South America after touching the ports in Japan.

The expenditure of ¥1,000,000 was estimated and the term of cruising the world is to extend over 12 months, as it will proceed to the eastern coast of America and come to India from Europe. The prefectural government in Yokohama is at present canvassing for the assistance of importers and exporters in Japan to support the enterprise. Another plan for encouraging the trade with South American nations and the South Sea Islands and other newly established countries in Europe is under contemplation at the prefectural office.

Number of Japanese Abroad Increased in 1920

There are 561,750 Japanese living abroad, according to the report of conditions on June 30 of last year just completed by the Bureau of Commercial Affairs of the Foreign Department. This number is an increase of 22,000. Japanese living in the United States, including Hawaii, number 230,000, while those living in Manchuria number 200,000. The distribution among the other countries is announced as follows: China, 60,000; Brazil, 34,000; Canada and South of Asia, 20,000; Philippine Islands, 10,000; Siberia and other parts of the mainland, 6,000; European countries, 1,500; Panama, 200, and Africa, 50.

The Crown Prince's Departure.

The Crown Prince left Yokohama on the 3rd inst. at 11.30 a.m. on board the warship Katori on his tour abroad. From early morning the route between his Palace and Tokyo station was lined with crowds of people, as well as troops and students. The firing of guns at 9.10 a.m. heralded the arrival of his Highness and his suite at the station. The Crown Prince was in an open carriage, being attired in the uniform of a Lieut.-Commander of the Navy, and Viscount Iriye, the Chief Chamberlain to his Highness, was in the same carriage. There were loud Banzais from the multitude as the carriage passed, and the Prince was observed acknowledging the popular greeting by lifting his hand in salute. At Tokyo station were assembled all the dignitaries, foreign as well as Japanese. After a short rest in the waiting room, his Imperial Highness was greeted by the foreign representatives and many distinguished persons. He boarded his car with Prince Kan-in, who is accompanying him on the present tour. His suite, including Count Chinda, Count Futara, Lieut.-General Nara and Viscount Iriye, got into their respective cars. The train started at 9.35 a.m. amidst deafening shouts of Banzai.

The train arrived at the Customs station and the Prince embarked on a

pinnacle of the warship Yamashiro, accompanied by Admiral Kato, the Minister of the Navy, and proceeded to the Katori, which was fully dressed. The running up of the Crown Prince's standard at the mast of the Katori and the firing of a salute were the signal for his embarkation. All the steamers in port sounded their steam-whistles at the same time in honour of the occasion. Ten seaplanes came flying from the Oppama aerodrome, near Yokosuka. The Katori left at 11.30 a.m., and was escorted by the Kashima. The warships Nagato and Fuso also accompanied the Katori as far as the entrance to Tokyo Bay.

Danish King To Visit Japan

King Christian and Queen Alexandra of Denmark may visit Japan. The report states that Their Majesties wish to visit Great Britain, the United States, France, Italy and Japan as a mark of appreciation of the decision of the Supreme Council which gave former Danish territory back to Denmark from Germany.

It is expected they will travel on the Danish ship Fionia.

Japanese Red Cross Takes Famine Field

The first famine relief expedition of the Japanese Red Cross, consisting of five physicians, seven nurses and two clerks, is to sail from Kobe March 29 for China.

The headquarters of the expedition are to be located in Peking, according to present plans, in addition to which there will be branches in Tientsin and Tshushu. The workers expect to remain in China about three months. Although the definite outline of work will not be given until after the expedition reaches China, it is presumed that relief will be given in Shantung, one of the provinces sorely hit by the famine, since Japan has requested that she be the supreme director of the work in this province.

The Japanese physicians expect to care for 200 to 300 Chinese daily, supplying them with food and medicine. The Sino-

Japanese Industrial Association will hold itself responsible for the supplies of food and nourishment.

German Ambassador in Kobe

The German Ambassador, Dr. Solf, spoke in the German Club on Saturday evening on "Germany's Present Economic and Financial Position."

In his speech the Ambassador confined himself to stating the position, giving only the bare facts, and left it to the audience to draw conclusions pessimistic or optimistic. He dealt with the various plans drawn up for the rescue of Germany. A large foreign loan or foreign credits to the Government, he considered ineffectual measures, and also considered too frequent short-term credits for foodstuffs in foreign countries inadvisable. Most emphatically he rejected the idea of a declaration of State bankruptcy which is held by many to be the best though a painful means for emerging out of the present distress. On the contrary, he saw the only possibility for a recovery of the German economy in the producing capacity of German industry. As soon as foreign countries are convinced that Germany is beginning to recover, there would be readily forthcoming enough credits for German industry without any Government intervention. In order to achieve that, it would be necessary to increase Germany's agricultural and industrial production to the utmost, while imported and home raw-materials would be exploited most intensively. On the other side, the home consumption would have to be limited to the barest necessity and, generally, there must prevail the strictest private as well public economy.

Dr. Solf deemed it urgently necessary that Germany should regain the confidence of her former enemies and this she could do by honest work, and it would be necessary for Germany to reconstruct herself on democratic lines, for only in a really democratic Germany would the Powers of the Entente have confidence.

Dr. Solf closed his speech with the words: "Take courage out of our past

history. Germany overcame the devastations of the Thirty Years' War, as well as the campaigns at the time of Napoleon. She will also overcome the present hard times, but not in the old spirit. Do not think of *revenge*; do not teach your children to hate their enemies. Teach them work and diligence. Double your energy, work and save, and all will be well again. Do not forget, with all the humiliations still in store for us, to remain proud still to be a German."

Army and Navy Reduction

The reduction of naval estimates by Great Britain, the *Jiji* declares, may rightly be regarded as a practical example of disarmament. In view of the fact that hitherto Great Britain has made any sacrifice to maintain its world's largest navy, her present action may be said to be a really great new departure. It is true that the necessity of economy is one of the reasons for the present action of Great Britain, but the fact should not be ignored that that necessity has been combined with the notion that disarmament is necessary for the preservation of the world's peace and for the promotion of human welfare. In America the advocates of disarmament are not yet so influential as in Great Britain, but they have an influence in practical politics that cannot be ignored, and the national opinion of America is being gradually aroused in favor of disarmament by the earnest championing of its cause by Mr. Borah and the influential exhortations of the World.

In Japan the eight-eight fleet program is one that was projected long ago, and is said to be the minimum unit for the defence of the country, but the value of armaments is relative, and it cannot necessarily be said that the program is absolutely necessary. If Great Britain and America reduce their armaments to a certain extent, Japan can also afford to make a proper modification of her prearranged program. Instead of waiting for the initiative to be taken by other countries, Japan should approach Great Britain and America with arrangements for worldwide disarmament. This again

reminds us of the necessity of reducing the army. This can be done at the will of this country, it not being necessary to make allowance for the attitude of other countries. Such disarmament should be speedily carried out so that proof of Japan's intention to carry out disarmament generally can be presented to the world. From this point of view, we are persuaded of the urgent need of curtailing by one half the present number of Divisions.

Metric System in Japan

The Weight and Measure Law committee in the House of Representatives decided to report favorably on the Weight and Measure Bill as passed and sent on by the House of Peers. As the House of Representatives adopts the committee's report the bill will become a law in five years. Japan will be one of the Powers to adopt the metric system.

For the past several years how to readjust Japan's weights and measures has been a problem of vital importance to the Japanese industrial and commercial circles. The Japanese government has also been studying the problem from the industrial and commercial viewpoints. As a result the present bill was drafted and referred first to the House of Peers, which passed it a week or so ago with slight modifications.

The bill stipulates that in the five years to come all leading factories, government offices, government works, technical schools and others are to be made to use the metric system instead of the present systems. The general public is also to be made to adopt this new system in the twenty years to come.

A Seiyukai member yesterday put a question to the Director of the Industrial Affairs Bureau who acted as government delegate yesterday at the committee's meeting. He wanted to know how to make the new system replace the old ones to which the public is accustomed. The government man replied that the grace of five and twenty years would do. Another question from several other members was if Great Britain was adopting the metric system, for Japan it was

pointed out, was dependent on the supply of chemicals and iron from that country which adopts her own system of weights and measures, and as Japan's adoption of the metric system was conducive to confusion in some trades. The United States was also pointed out as not having adopted the metric system and it was further shown the U.S. was a country with which Japan is in close trade relations.

The government man gave his account of the weights and measures in those countries and gave his opinion that Japan's adoption of the metric system was not likely to do any harm to Japan's trade with those countries. In the afternoon, after some exciting debating, the committee adopted a resolution that a report would be given to the House favoring the bill.

It is folly to Compete With U.S., Ukita Says

That the spirit of Japan will decline unless it has a scientific backing and that it is the height of folly for Japan to compete with the United States in the race for armaments are conclusions to which Doctor Ukita, a distinguished scholar, has come after his tour of Europe and America. Doctor Ukita arrived in Kobe from Europe yesterday morning.

Interviewed by a reporter of the *Nichi Nichi*, he said: "The World War has wrought great changes in the outlook of the peoples of the world. What struck me upon landing in Europe was the growth of the spirit of nationalism. Loyalty and patriotism are talked of as if they are the monopoly of the Japanese people. After my tour abroad, I feel inclined to call in question this claim. If left alone in its present condition, the spirit of Japan will not attain any development. It is my belief that some scientific backing is required to make Yamato Damashii develop.

"The growth of internationalism, socialism, anarchism and similar institutions in Europe and America after the war is a fact difficult to escape. This does not mean that the narrow form of nationalism which attained such growth during the

war has been swept from the earth. It has as many advocates as internationalism. The near future will witness a bitter struggle between these two opposite doctrines. To me the settlement of the question will be and must be development of science.

"Japan must pay more attention to science. Her future lies nowhere but in reconstructing the national life on the basis of science. Upon pain of national decline Japan must create. She must have her own science. There is no greater fallacy than to imagine that national prosperity can be sought by force of arms. As long as Japan is piling up her armaments, so long will she not progress in the true sense of the word.

"America is possessed of almost illimitable resources. If she continues to build ships at the present rate the future will see her dominating the world militarily. A madman alone would think of competing with America in naval construction."

Sport Fishing Around Japan

The season of the angler is near, and with it angling tribulations and poignant instances of trout flopping on mossy stones and disappearing like a golden flash into the depths of the pool, regally indifferent to the covetous hopes of the angler burning high in his heart and vibrating at the end of the hook.

Though the rivers of Japan may quiver with a restless opal and spring air be sweet with the melodies of birds flitting through luxuriant foliage, the real sport of a fisherman lies out in the deep waters, in the Sea of Japan, catching the silver-coated tiger of the sea, the barracuda, that voracious fish which tears its smaller brethren to pieces.

The barracuda is a despised fish, because of its murderous nature, but for all that it has long been, and will continue to be in the future, one of the staples of the fishmonger's stalls. To hook one of these long-nosed leaping and fighting fish with a light tackle is to witness a most marvelous performance, for a barracuda will make long runs, short runs and many circles, with a marvelous rapidity, its gills

agape and its jaws wide, defiantly aggressive.

Bonita is the bait most attractive to barracuda, and often when hooked and fighting and leaping for its life, a bonita dropped beside the boat will cause a captive barracuda to shoot his long gray form through the water with a lightning-like motion, and, rushing toward the bonita with incredible ferocity, will cut it in twain. Not infrequently a barracuda will get away with the bait, and if he is a large one, and the line has not been securely fastened, he will wrench it loose and quickly escape fathoms deep in the water. Usually, in catching barracuda as a sport, the fisherman tires his game out, and, if he is a large one, strikes him on the head and hauls him inside the boat.

In Japan, the barracuda shares a popularity of demand as a most delectable sea food with the ika, a small oblong cuttle-fish, whose head has a most grotesque growth of tentacles; also with the red tako, whose cerise-crimson body and sprawling "feelers" may be seen in all the fish markets of Japan. This bright-colored denizen of the deep is shaped like the dreaded huge tako, or devil-fish, found in deep waters.

Thousands of the ika, or cuttle fish, are caught daily at Oki-no-Kuni or the Land of Kuni, which lies to the south in the Sea of Japan, and is composed of three larger islands in an archipelago of many smaller ones. Here the population has been engaged in fishing from the most ancient times, catching enormous quantities of a seemingly inexhaustible supply of yellow dangling cuttle-fish, which they hang on countless bamboo racks to be dried by the rays of the sun. It is not an uncommon thing for a fisherman to catch several thousand in a single night.

Many hundreds of acres of the islands of Oki are fertilized with the refuse of the ika, which has been viscerated before curing and preparing for exportation. From this fertilizer there is always a disagreeable odor which cannot be eliminated. Even the incense burned in every home during the warm weather is no competitor and a stranger finds the atmosphere unendurable.

Oki is the home not only of the prevalent small cuttle-fish but of the real tako, the great octopus of the deep which is often of great size—many caught have weighed as much as 125 pounds. There is no record, however, of a fisherman being injured by one of them.

There are many interesting traditions connected with Oki-no-Kuni, and not the least interesting is the escape in ancient times of the Emperor Go Daigo, who had been dethroned by usurpers and banished to one of the islands in the Oki archipelago. In the course of time he managed to escape from his guards and reach one of the smaller islands. The fishermen, who were loading their boats with cuttle-fish when he arrived, upon learning who he was, offered to serve him with their lives if necessary. The Emperor thanked them and said he would remember them if they would take him to the main coast.

When a little way at sea they found themselves pursued by the guards, who were searching for the royal fugitive. The fishermen told the Emperor to lie down in the bottom of the boat. He did so and they piled the cuttle-fish high above him. When the pursuers overtook the boat, they investigated it carefully, but it never occurred to them to touch the vile-smelling cuttle-fish. The fishermen invented a story regarding the escape of the Emperor which gave his enemies a false clue. Thus, by means of the cuttle-fish, the Emperor escaped from exile.

In the wind-blown islands of Oki there are many strange and primitive customs among the isolated inhabitants living in tiny thatched houses. One of the most interesting is the burial services conducted for those who go down to the sea and never return, in which the navel string is buried in lieu of the body. This string is carefully wrapped up and put away at birth, in many wrappings, with the name of the father, the mother and the infant written on the outer wrapping. A daughter takes it to her home when she marries: the parents keep it for the son, and should he perish at sea it is buried as if it were his body.

During *bon* time, particularly after the

"Ships of Souls" have been launched, no one goes to sea for that day as the sea is the highway of the dead. Shoryobune launched at this time are made of straw, woven on a skeleton framework, models of junks, complete in every detail. And on the white paper of the sail is written the Soul-name of the dead.

Almost all the junks of Oki have cats on them, three colours, if obtainable, for it is thought among the superstitious fisher-folk that a cat has power to keep away the Ma, the most powerful of all O-bake, or sea-ghosts, for it is believed by many that the souls of those who drowned stay in the waters and do not journey to the Meido, the Realm of the Dead.—*The Japan Times and Mail*.

Great Disarmament Meeting in Osaka

The Kwansai Business Men's Association met recently at the Nakanoshima Hall, Osaka, and discussed the disarmament question. Mr. Muto Sanji, the President of the Association (and also Managing Director of the Kanegafuchi Spinning Co.) took the chair.

Before the meeting was opened, it was feared that the rain which began falling late in the afternoon, would prevent many from coming, but the audience gradually increased as the appointed time approached and there is no doubt that had the weather been fine tremendous confusion would have been caused by the hall proving insufficient to admit all comers. A number of policemen were to be seen here and there in the spacious hall. Mr. T. Sotomi, the vice-chairman of the Association, was loudly cheered on his appearance on the platform. He said that Japan was wasting money on useless armaments, in spite of her limited finances. If left unamended, this would only bring about ruin, as was clearly witnessed in the case of Germany. Because of the militaristic waste of money, children could not be properly educated; telephone applications were left unheeded for 17 or 18 years not to speak of the criminally high price of telephones themselves; railway fares were increased. A warship on one day's run spends more than £70,000. Prices of oil were ridiculously

high, due to the fact that the navy took most for its own use. All this was due to military fanaticism and it was the duty of true-hearted Japanese subjects to oppose the present stupendous military budget in every possible way, for it was the only way to save Japan from ruin. To give the militarists a free hand would mean increasing taxation for ever. The recognition of the present military budget by business men might be likened to endorsing a dishonoured commercial bill, which no man of sense would ever think of doing.

Mr. Sotomi's address was punctuated with enthusiastic cheers from the audience, which steadily increased, aggregating 2,000 roughly about this time.

Next spoke Mr. Sanji Muto, the chairman of the Association, who is the President of the Kanegafuchi Spinning Co. He spoke most earnestly, denouncing the policy of the militarists who dominate the Government. He regretted the delay in business men rising to the occasion, but said better late than never. Business men were now determined to show the Government what they could do. He admitted the fact that Japanese business men had hitherto been lacking in a spirit of co operative helpfulness, and hoped that they were now fully awake and would do everything in their power to put a check on the ever-increasing armaments, which, if left alone, would only lead Japan to the same fate as Germany. In Mr. Muto's opinion, the root of maladministration in Japan lay in the ambitious statesmen seeking their own profits at the expense of the nation. He suggested the limiting of the premiership to three years as one of the ways to prevent ambitious statesmen from maladministration. (A voice from the audience, "That's against the Constitution.") Mr. Muto said that he had consulted the constitutional experts on this question and found that Article 10 of the Constitution allowed such a limitation. Mr. Muto believed that a limited period of premiership would induce the head of the Ministry to do something good for the country, before the expiry of his term, for nobody desired to leave a bad impression behind him. But to-day the

Premier had no intention of serving the country first because he knew he could keep his position secure by currying favour with the militarists, as was clearly shown in the attitude of the Hara Cabinet to armaments. It was most important that the people should now do their best to throw the present military budget out.

Professor Suyehiro spoke next. He had come all the way from Kyoto to address the meeting in spite of illness. In the circumstances, he received an ovation when he appeared on the platform. His subject was "Is the eight-and-eight squadron necessary?" He said that he was at one with Mr. Ozaki in regard to the necessity of disarmament and he was determined to do his utmost for the consummation of the present movement against armaments. In his opinion, the only effect of the eight-and-eight squadron on Japan would be to make her poorer. He most emphatically condemned the policy of the militarists as a pure fallacy. He compared the present attitude of the militarists in regard to the increase of armaments to the foolish act of throwing one's purse into the sea. He believed that it was imperatively necessary to cut down armaments, as there was no cause whatsoever for them, unless Japan purposely made an enemy. Naval disarmament could be accomplished by a mutual agreement between Japan, America and Britain. In his enthusiasm, Professor Suyehiro seemed to forget his illness for he was most energetic.

The next speaker was Mr. Takaishi of the *Osaka Mainichi*, who had spoken with Mr. Takahara of the *Osaka Asahi*, in the same place recently, when Mr. Ozaki spoke, urging the imperative necessity of reduction of armaments. Mr. Takaishi regretted that there were no military officers among his audience, for it was his desire to discuss the present question with them rather than with his sympathisers. He referred to the failure of Germany's invading policy and the similar result of Japan's invading policy, as was seen in China and Siberia. He brought home the necessity of disarmament to his hearers by a comparison of statistics for Japan, England and America. He said that if the people did not

rise now, there would be no end to the increase of armaments, which meant ever-increasing taxation. The Government was at the mercy of the militarists. In the special session of the Diet last summer, the Government asked for a supplementary budget for armaments amounting to more than ¥100,000,000, which ignorant members passed. Now, only a few months afterwards (that is, this month) another supplementary budget amounting to more than ¥30,000,000, was demanded for armaments. Was not this a gross example of maladministration? (A voice from the audience, "Down with Hara!") There was a fallacy among a section of the people that disarmament would ruin the country. But what about the attitude of the people to the act of the House of Peers in 1914, when it reduced the naval budget by ¥70,000,000? Nobody in Japan said this would ruin Japan, in spite of the fact that this took place in the year when America had built three large warships, which was practically unprecedented in her naval history. The only way to save Japan lay in disarmament. Fortunately the life of the Hara Cabinet would not be long. If the present disarmament demonstration should prove insufficient to cause its downfall, the South Manchuria Railway scandal, which was rapidly developing, would make it impossible for the Hara Cabinet to remain in office. In fact, it seemed that it was already strangling it to death. (Loud laughter.)

Mr. Takahara of the *Osaka Asahi*, followed, pointing out the fallacy of armament competition in a most ironical but conclusive manner. He especially congratulated the business men upon their present movement. He said that they had hitherto been too reliant upon the Government as their friend in need, never caring about its maladministration, but now they had risen to the occasion, which would be not only for their own benefit, but for that of the whole people. He said that just as selfish quack doctors very often made their patients worse, or even killed them, so would the military quack doctors ultimately ruin the country, if the people believed in them and let them do as they pleased. So it was

most important to check their movements.

The last speaker was Dr. Soeda, vice-chairman of the Japan Association of the League of Nations, who perhaps received the greatest ovation of all. He spoke in a most energetic manner, which impressed the audience, who followed his speech with enthusiastic cheers at important points. He drew attention to the uselessness of ordinary armaments, as was shown by the European war, and after dwelling at some length on the tendency to increase armaments, he said that Japan and America were the only countries which were blindly increasing armaments at tremendous costs. He feared that unless the world now took this opportunity for disarmament, there would be no end of war. Japan and America could take the lead in this movement. Some people doubted the possibility of disarmament, but he personally firmly believed in its possibility. Industrial mobilisation was more important than increase of non-productive armaments. Increase of armaments was never the means of keeping the world peaceful; nay, it would sooner or later bring about a most serious catastrophe; he stressed the importance of disarmament, which could be accomplished through the League of Nations, if the Powers tried to perfect the League. Peace could be established only through the League of Nations and a real sense of international brotherhood.

His speech being over, the resolution against armaments of the Japan Association of Trade Guilds for the Kwansai district, which had unanimously been passed at its general meeting in the afternoon of the same day, was read amidst most enthusiastic cheers. The meeting thus came to an end at 10.30 p.m.—*The Japan Chronicle*.

Tokyo Red Cross is Thanked for Money

Mr. John Reifsnider, Honorary Treasurer of the Tokyo Branch of the Amer-

ican Red Cross, has just received a letter of appreciation for the check for ¥2,310 recently sent to aid in relief work in the famine stricken area of China from Mr. J. E. Baker, Director of the Red Cross, in Peking. The letter follows:

Mr. John Reifsnider, Hon. Treas.
Tokyo Branch, The American Red
Cross, Tokyo, Japan.

DEAR SIR:

I desire to thank you and, through you, the members of the Tokyo Branch of the American Red Cross for your kind letter of February 15th containing a check for ¥2,310.22. This is indeed a very kind expression of the sentiment "hands across the sea." You have probably heard something about our project for relief work. Mr. Wm. M. Cornwell, who is now Assistant Director, has already written you concerning our plans. Concerning their fulfilment, I may now tell you that we have 12,000 men at work building highways and have been feeding them and their families well enough so that there has been no unusual death rate in our sector. We have completed about 30 miles of highway, although it will require considerable smoothing and packing before it is ready for heavy traffic. Over 40 miles additional are under construction, and we are now laying out routes which will duplicate the amount which we originally intended to build.

With an additional \$500,000 gold just granted us by the home organization, we are opening up a similar operation in Shansi and may be able to connect up the Shantung and the Shansi routes by a trunk line through Chihli. At present the prospects are very good for handling this entire situation successfully.

Very truly yours,
The American Red Cross,
China Famine Relief,
J. E. BAKER,
Director.

T.K.K.'S NEW SAN FRAN- CISCO-HONGKONG LINER

THE ex-German steamer the "Cap Finisterre," the largest of the several vessels allocated to Japan in reparation for those sunk during the great war, was thrown open for public inspection on Sunday afternoon.

Five thousand invitations were sent out, to both the Japanese and foreign residents of Yokohama and Tokyo for the inspection held on Saturday afternoon. Invitations were not required for the inspection arranged for Sunday afternoon to which the public was cordially invited.

Within the next few days the "Cap Finisterre" will be sent to one of the large shipyards where she will go into dry-dock for a general overhauling. While there her cabins and public rooms will be renovated and re-decorated and minor alterations made where needed. When she leaves there early in May, the name of "Taiyo Maru" will be seen on her bow.

This splendid steamer, now the largest flying the Japanese flag, has been moored at the new customs pier for the past six weeks waiting for a claimant. When the officials of other companies declined to operate her, as it seemed improbable she could be made to pay, Mr. Asano, President of the Toyo Kisen Kaisha, widely

known throughout shipping circles, came to the rescue, and more from patriotic motives than from any other, assumed the responsibility of caring for her. Under the House Flag of the Toyo Kisen Kaisha she will be operated on its Hongkong-San Francisco Line.

It is expected that a month and a half will be required to make her ready for sea service. If all goes as planned, she will leave Hongkong on May 25, Kobe on June 3, and Yokohama on June 5, on her maiden voyage across the Pacific, her schedule calling for her arrival at Honolulu on June 14, and at San Francisco on June 31. She will be commanded by Captain S. Togo, who was the first Japanese captain to command the *Tenyo Maru*, the largest steamer ever built in Japan, and until the advent of the "Cap Finisterre," the largest vessel in the Japanese mercantile marine.

The "Cap Finisterre" was built by Blohm und Voss at Hamburg in 1911 for the Hamburg-America line, and was a popular steamer on their Hamburg-River Platte service before the great war. She is 580 feet in length, 65 feet across the beam, and has a depth of 35 feet. Her engines are capable of maintaining a sea speed of 184 knots an hour.

She has passenger accommodations for

416 first, 103 second, 120 third, and 336 steerage passengers, a total of 1,468, or nearly 500 more than the *Tenyo Maru* can accommodate.

Of her eight decks, the promenade deck is noticeably spacious, as are all the interior passageways. The space between decks is greater than in most steamers, especially noticeable in the first and second classes.

Special mention may be made of her public rooms which are large and airy, and substantially and tastefully fitted out. They consist of a social hall; a ladies saloon; a dining saloon; a smoking room; a children's playroom and dining room; and a winter garden with a fountain. These rooms are exclusively for first-class passengers.

The second class has a large and tastefully fitted up dining saloon, besides two smoking rooms, one for the use of ladies and the other for gentlemen. There is also a dining saloon for third-class passengers.

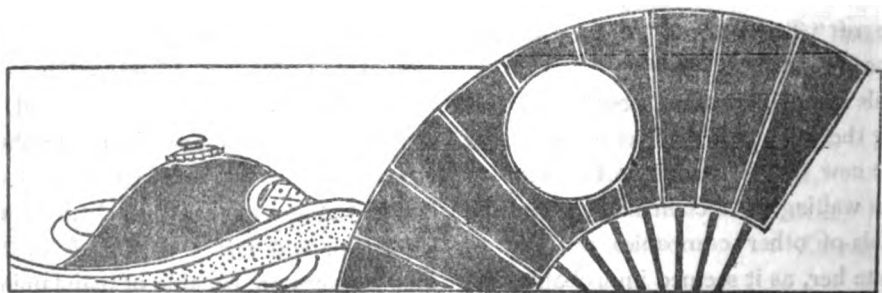
Other distinctive features are: an elevator connecting the five decks in the first class; a porcelain tiled swimming tank, a built-in structure on the topmost deck; a dark room on the promenade

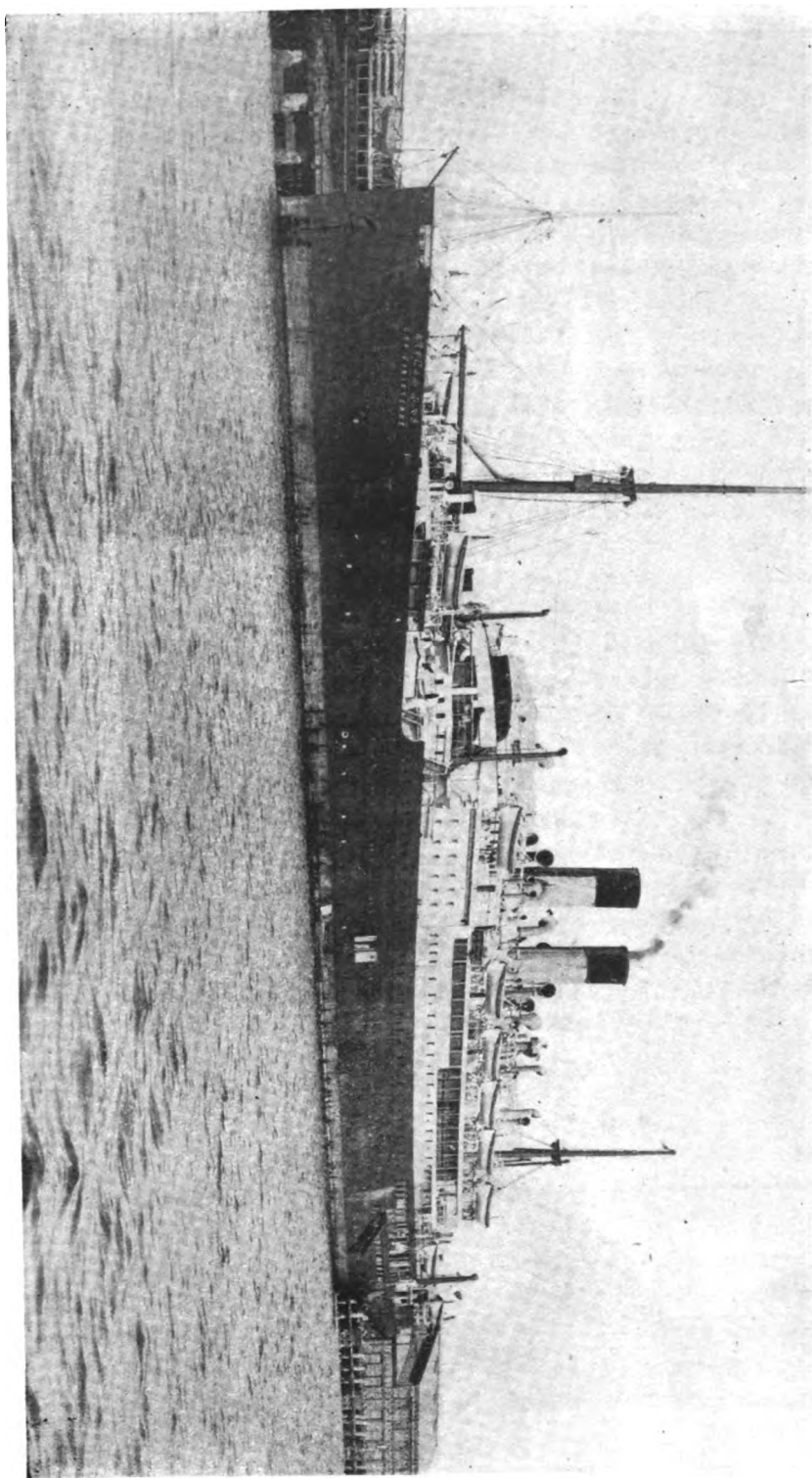
deck; a laundry; three hospitals; an emergency dynamo; an ozone generator; a telephone exchange; and an anti-rolling tank. Her cooking apparatus is electric. All her auxiliary machinery including the elevator is electrically driven.

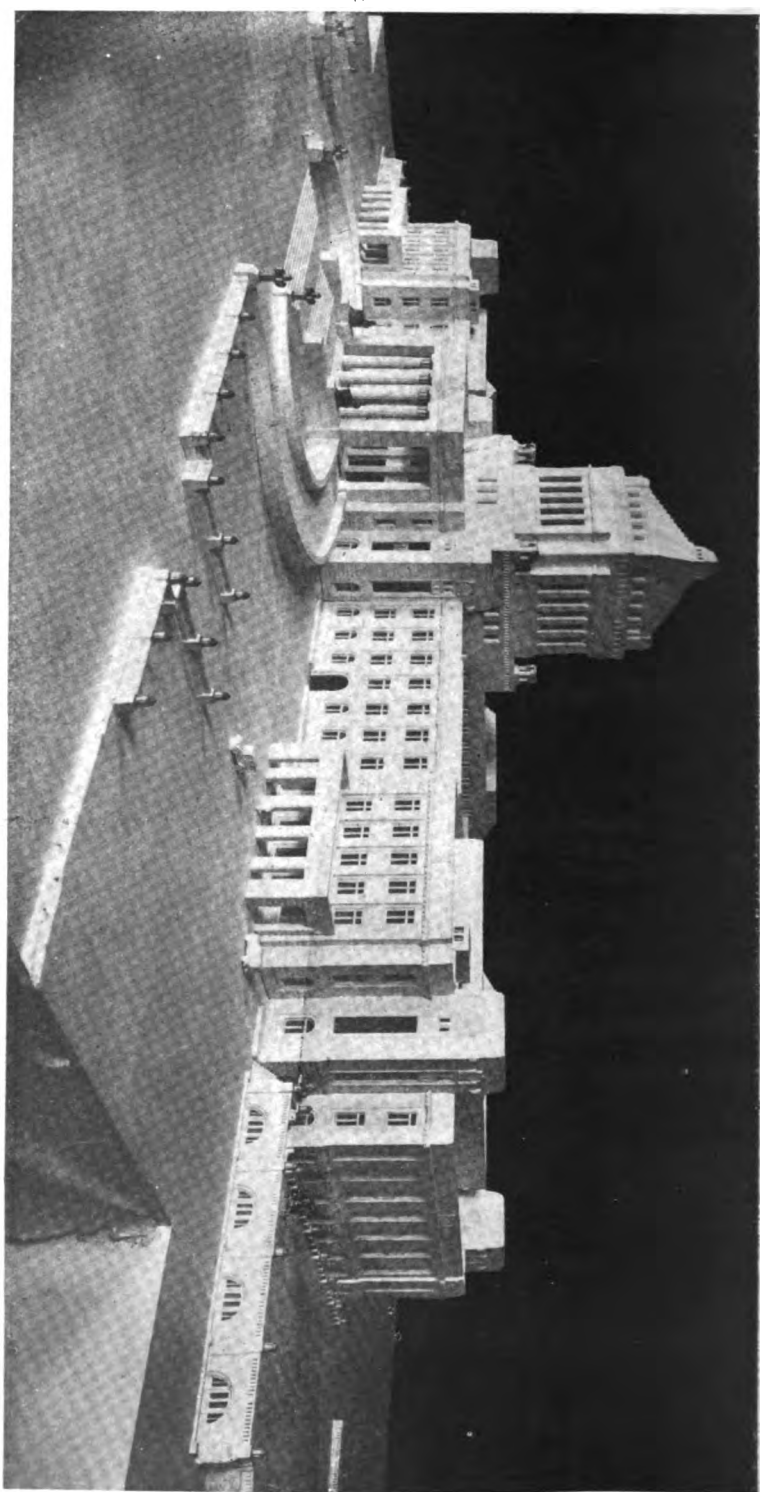
Of her cabins much may be said in their favor, she having cabins containing one, two, three, and four berths in them, besides many with private baths attached. Of her 418 berths, 252 are lowers, and most of them beds, not bunks. Her suites are commodious and sumptuously fitted up.

Without apology the Toyo Kisen Kaisha may well be proud of this addition to its fleet, for in nearly every respect she will excel all others now on the Pacific. Having been built for the South American service, she is admirably adapted to the route taken by the Toyo Kisen Kaisha steamers.

Mr. Asano, an unusually far-seeing and patriotic man, with his twenty-five years of steamship experience back of him, is the right man to tackle the operation of this steamer, which has been likened to a "white elephant." May the future prove that his judgment was sound in this instance as it has been in so many others.







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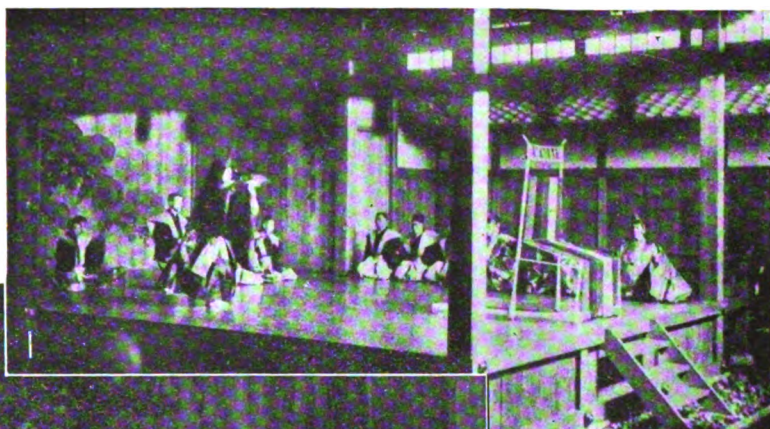
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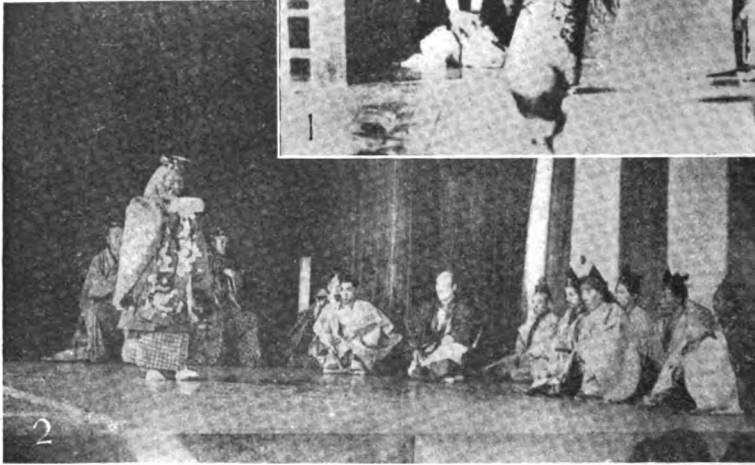
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